THE UNITED CHURCH

NOVEMBER 1, 1959

OBSERVER

the new israel

see page 8

W. Braun

BEN-GURION'S PLAN FOR ISRAEL'S FUTURE

A Look at Fund-Raising
Panel Discussion

Deaconess — 1959 Model
Pengelley — Pryce

Letters

Love and Discipline

Dear Sir: In this time when all over Canada we hear complaints that churches are not providing Christian leadership, and that church membership means little or nothing in personal living, I was much impressed by reading in a Christian magazine — "No individual who indulges in alcoholic beverages is ever accepted in the fellowship of the church. A member who starts drinking and refuses to refrain from it is, without exception, dropped from church membership. We find absolutely no harmony between Christ and fermented drinks."

This was written by a minister of the Seventh-Day Adventist Church, and it is said that his church has done more to start young people on the right track and keep them there than any other of proportionate size.

In a home there must be both love and rules. Often discipline is necessary because of broken rules. True, love must control training and discipline. Where would the world be without laws and government? The Church of God surely must not be afraid to insist on Christian conduct and win respect and save many from the evils resulting from following the crowd. . .

Toronto, Ont. A. M. Brimer.

Immersion's the Way

Dear Sir: Some things in the Bible are pretty clear. One of them is on baptism with water. The Bible speaks of immersion—to my knowledge as **the** method. Now as far as being baptized with water for salvation, St. John, Chapter 3, verse 5, says—"Jesus answered, 'Verily, verily, I say unto thee, Except a man be born of water and of the spirit, he cannot enter into the kingdom of God'."

Windsor, Ont. John D. Forsyth.

Non-Conformists

Dear Sir: I was interested in reading your correspondent's views on the term "non-conformity." Many people believe that this term came into general usage when John Wesley left the Anglican Church and founded his own Wesleyan Church.

The Roman Catholic Church claims to be the only Christian Church in existence. All other religious organizations are sects which have broken away from the "Mother Church." Today there are many people in Canada who understand "non-conformity" to mean refusal to accept the teaching of the "Mother Church." I am one of them.

It is required of Her Majesty the Queen that she be a non-conformist in this latter sense. Her representatives, including Governors-General, should also be required to be non-conformists.

High River, Alta. John H. Cope.

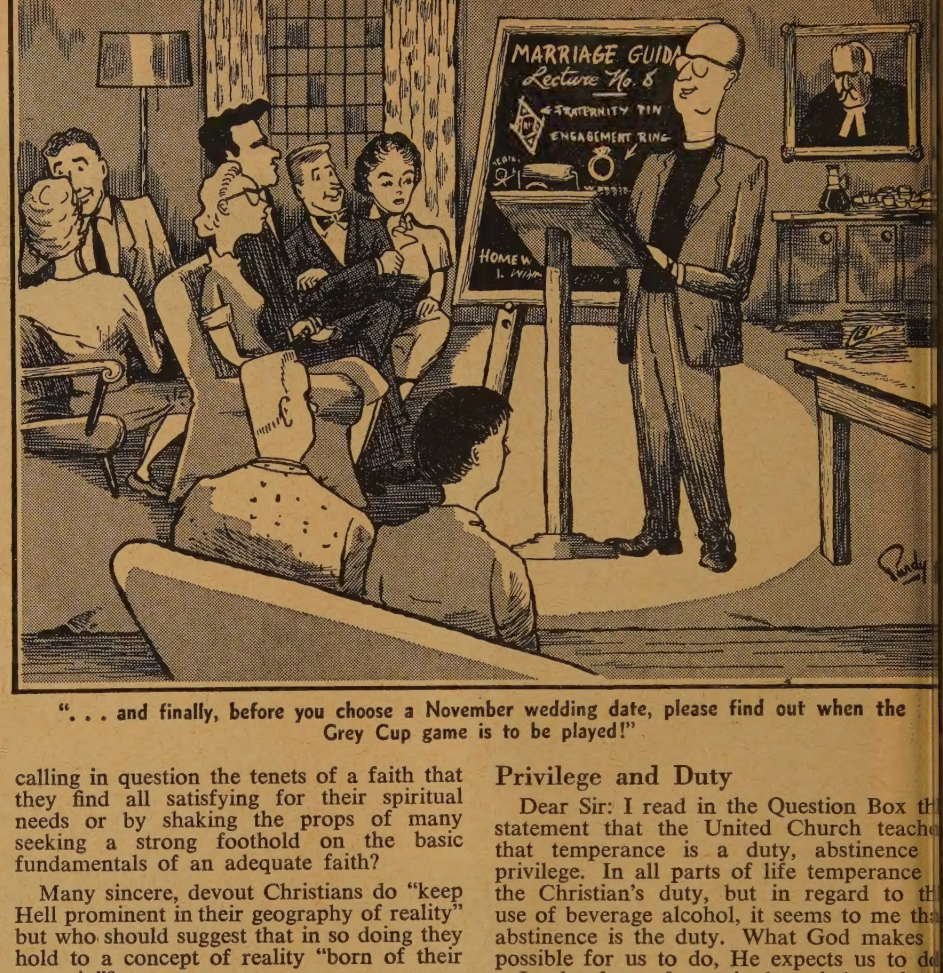
No Sure Answers

Dear Sir: What a sad commentary on the vital, spiritual strength and vigour of our United Church that "43 eminent churchmen" throughout a period of five years should deem it wise to attach so much importance to questions of religious beliefs which can never be finally resolved! The guessings, speculations and mere opinions indulged in, with the highest motives, will never give the sure answers to the issues raised.

A host of sincere, conscientious individuals within the membership of our church have deep-seated convictions which they have gained through prayer and study and in many cases, through years of wrestling within their souls. What is to be gained by calling in question the tenets of a faith that they find all satisfying for their spiritual needs or by shaking the props of many seeking a strong foothold on the basic fundamentals of an adequate faith?

Many sincere, devout Christians do "keep Hell prominent in their geography of reality" but who should suggest that in so doing they hold to a concept of reality "born of their own sin"?

Toronto, Ont. Norville E. Luck.



". . . and finally, before you choose a November wedding date, please find out when the Grey Cup game is to be played!"

Twenty Scots to Canada

Dear Sir: Just fifty years ago today a party of twenty young men from Scotland landed in Montreal from the CPR steamer **Grampian,** to take up mission work in the far west for the then Presbyterian Church in Canada. They were to be entrusted with the laying of the foundations of new churches in the rapidly growing interest of the west.

The Rev. T. Hunter Boyd of Saint John, N.B., was in charge of this pioneer group. The farewell meeting in Glasgow was presided over by the Rev. Professor James Denny, and an address was given by Rev. Dr. Robins, Chaplain of His Majesty's forces in Scotland. . .

We were received in Winnipeg by Rev. Dr. William Patrich of Manitoba Presbyterian College. Dr. Baird and Dr. Farquarson arranged the allotment of Mission fields. In my diary I still have the names. It would be interesting to know how they fared through half a century.

The names of the student party: Rev. James F. Sellar; Peter Colquhoun; Hugh M. Rae; R. A. White; J. H. Bury; Alex Grant; John Hemphill; Charles Nicholl; William Inglis; G. W. Jones; David Robertson; G. W. Dickson; Walter Agabob; George Abernethy; M. Richards; George Phillips; John Hart; Mr. and Mrs. George Burt; J. Richmond Craig.

Vancouver, B.C. J. Richmond Craig.

Privilege and Duty

Dear Sir: I read in the Question Box th statement that the United Church teach that temperance is a duty, abstinence privilege. In all parts of life temperance the Christian's duty, but in regard to th use of beverage alcohol, it seems to me th abstinence is the duty. What God makes possible for us to do, He expects us to d

In the face of certain knowledge of th misery and suffering caused by the use o beverage alcohol how can anyone claimin to be a Christian set the example of usin it or engage in its manufacture or sale There are many who make, use and se alcohol who are too honest to claim th name of Christian, but others will try t fool themselves and others.

Iroquois, Ont. G. G. Trivet

Unforgettable Experience

Dear Sir: May I commend you on you editorial regarding the missionary effort o The People's Church, Toronto. We coul afford to study their successful methods.

Although raised an Anglican and now member of the United Church, I was fo several years, a member of The People Church choir from the early days when the worshipped in a church on Gerrard St. A a young Christian in the late teens, it wa an unforgettable experience to listen to th Sunday morning sermons of the Rev. Dr Oswald J. Smith.

It was there that I learned the blessing o tithing and the joy of concerted church effort for missions.

Powassan, Ont. J. E. Wood

Religion on Television

Dear Sir: I notice that the fall schedul of programmes on CBC Television is nov complete, and as usual there is nothing fo the church. Why is the CBC quite generou with time (at least on Sundays) for religiou radio broadcasts but not for television? Th answer I suppose is money. If the churche

uld purchase time from the CBC. We end great sums on missionary work overas, but what of the pagans right here at me?

I suggest we get together with the glicans on their proposed programme and are the time and costs. We should not be raid to experiment. Why not a televised mmunion service or wedding?

dney, N.S. Don MacLeod.

Editor: See news of second CBC "Heritage" ries, pp. 26 and 27.

ildren in Church

Dear Sir: With Christian concern I would ggest to letter-writer McLeod that he assote himself with the Christian education ogramme of our church. He wants to ohibit children's stories from the church vices! The next logical step would be ohibit the children. We should worship families in church as we do at home. And re is a freshness in a gathering with chilen that confirms anew Jesus' admonition xcept ye become . . ."

The mechanical repetition of liturgy is poor thing compared to witnessing the ponse of little children—even five-yearls—to the stories of Jesus' love for them.

orgetown, Ont. Ernest Forgrave.

ose "Old" Hymns

Dear Sir: I do not understand what the rtoonist intends to portray in the picture a minister holding two Jewish scrolls. Is s supposed to be a snub on people who ss old hymns?

We old-timers brought up in the Methodist urch do miss the old-time hymns that are dom used in present day service. How sang lustily such hymns as "The Old gged Cross," "On the other side of rdan," "Lead Kindly Light," and many ers.

Let us get back to old-time hymns.

J. A. Munroe.

Exchanges

Dear Sir: I read with consternation the ent editorial in the September 15th issue **The Observer** entitled "Exchanges with ssia and China." I feel that seeing one other's countries is not opening our eyes the fact that we are entertaining and being ertained by those who are planning our neral. . .

Could not the United Church give leaderp here in refuting Khrushchev's boast t Eisenhower's grandchildren will live in Communist society, and live so that rushchev's children will be revolutionary ristians?

chener, Ont. (Mrs.) J. L. Cook.

ants Overseas Emphasis

Dear Sir: I wonder if many people feel as lo . . . that the United Church is not ive enough in overseas mission work. It ms difficult to get an exact statement of t how much of our church budget goes missions.

Our world is a shrinking one. We are king the world in which our children have live. I would emphasize that the comnd "Go ye into all the world" was our rd's last commission to us.

The result of dissatisfaction with the divin of the church budget is this: donations t would ordinarily go through United urch channels are diverted to appeals stly on the air) from organizations that ss mission effort. I believe that poststers at smaller points across Canada ld verify this statement.

gaske, Sask. Mrs. P. A. Wiggins.

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THE UNITED CHURCH
OBSERVER

NOVEMBER 1, 1959

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IN THE NEXT ISSUE

Gordon Bray

Bray — the Bookseller
By E. L. HOMEWOOD

Report on Narcotics
Addiction Questions Answered

Observations

PUBLIC RELATIONS in United Church House are, we believe, pretty good. That is, if we can judge by the willingness of good people to seek counsel from the "leisurely-paced officers who relax within its peaceful offices." Just after *Life and Death* hit the headlines, troubled Torontonians (unable to get to the Moderator immediately we presume) 'phoned the secretary of General Council to debate the contents with him. After one fifteen minute period trying to be very understanding, Dr. Long asked the good church member why she didn't talk to her own minister about this. Replied the lady, "Oh, I wouldn't bother him, he's much too busy."

WHICH REMINDS US OF THE YOUNG ORDINAND fresh from college, on his first pastorate two weeks, who wrote one officer complaining about things in general, and ending with: "Of course you fellows sitting on your swivel chairs in Toronto offices wouldn't understand the problems of a man on the minimum salary on a three-point charge." To which the officer gently replied that he could understand, for his first charge had seven points, and for over twenty years of his ministry he had received a stipend substantially less than the present minimum.

* * * * *

● IRRITATION AT THE BRETHREN of other churches who burst forth into the newspapers with condemnation after they read the headlines on the new book, showed a bit in last issue's editorial. But we did know they hadn't had a chance to read the booklet. Then ten days later we read a column by Miss Jane Scott, the very respected writer in the Toronto *Telegram,* against whom the charge of liberalism in theology has never yet been directed. Miss Scott announced that she couldn't accept many of the theories of the men on the committee on faith who had produced the book. Then she went on to write her piece expressing her own faith in life beyond, as though *Life and Death* didn't have the same faith, supported by the same Scriptures.

WE COULDN'T UNDERSTAND such a piece by anyone who had studied the report, so we 'phoned Miss Scott. No, she admitted, she hadn't got around to reading it either; just seen the papers. Clippings from newspapers indicate the more rabidly fundamentalist brethren have been inspired with new topics for their evening services—setting the United Church straight. In the meantime we continue with chapter excerpts from *Life and Death* on p. 19, and enlightened readers may sum things up for themselves.

* * * * *

● EDITORS AND CHURCH SECRETARIES were busy like everyone else last month canvassing for community chests, united appeals, university buildings, church extension, sector projects and Wells-directed canvasses. This observer recently was canvassed for a local church by James Johnston, President of Wells, no less. We tried to check on his professional technique. Later we caught the Rev. Sterling Kitchen in between flights to sector projects in Newfoundland and Edmonton and signed him up for a pay-roll deduction to Toronto's United Appeal. Mr. Kitchen reports that 2,000 congregations are going to be involved in some sort of sector canvass this fall. See our story on fund-raising, pp. 11, 12 and 13.

* * * * *

● IT WAS WITH A MIXTURE of pride and regret that OBSERVER staffers bade good-bye last week to the Rev. L. A. Purdy, and his family, off to mission work in Trinidad. We are pleased to report, however, that cartoonist-Purdy left a neat little pile of cartoons to keep us going until he gets settled down in his work as Chaplain at Naparima College. There, we hope, Principal Edward Lute and the 600 boys will give him a little time at his drawing board.

MISSIONARIES HAVE MANY little hold-ups with inoculations, visas, special courses, and so on, before they reach the work to which they are appointed. Those who enjoy the cartoons will be pleased to know that the Purdy's had one pleasant little hold-up—Lawrence A. Junior, who arrived in early summer to join his two sisters for inoculations before heading for the tropics. Halton Presbytery YPU and First United Church, Port Credit, "adopted" our cartoonist and family before they left—this is a custom which we recommend to congregations and church groups who would like a more personal contact with the wonderful overseas mission work. ●

Editorial

No House for a Home

A SYMPATHETIC lady visiting a refugee camp said to a little girl, "It is too bad you haven't got a home." The little girl who had lived all her life, as hundreds of thousands of this generation live, in a camp for the homeless said, "Oh, we have got a home, but we have no house to put it in."

This, the plight of little children born to the displaced persons, is one of the tragedies of our world, and one of the reasons that the World Council of Churches is urging its members to support the United Nations plea for a refugee year.

There should be no doubt left now where Canada stands on this. The Hon. Howard Green in his first speech before the United Nations pledged Canadian support, and announced that the start would be made by providing home and hospitalization for some of the hard-core families who have been unacceptable elsewhere because one or more members have T.B.

He suggested about 100 such families. Later Mr. Green assured THE OBSERVER: "The 100 families I suggested was just a minimum. The more families we can help the better. The government is committed up to the hilt on this." He added that he was counting on the national committee for World Refugee Year and voluntary agencies to stir up the Canadian people.

Nearly forty agencies, including the Canadian Council of Churches and constituent members, are co-operating. If readers of this haven't found a way to help they should get in touch with their church, the YMCA and YWCA, the IODE, the Red Cross, or write national HQ at 113 St. George St., Toronto.

OPERATION - CROSSROADS

WE don't make a habit of singling out persons or organizations for special congratulations in these editorial columns. There are too many who deserve it, for THE OBSERVER to attempt a beginning.

However, we believe there is one group that deserves some sort of a medal for imagination and effort. We mean the Board of Men—especially the Elgin House Conference men—who are raising funds to send ten Canadian University students to Africa this summer on Dr. James Robinson's Operation-Crossroads.

Dr. Robinson is the man-with-a-vision minister of Harlem's Church of the Master. Each year he takes about 175 young people to Africa for a summer's work in the native villages.

When he spoke of these things at Elgin House last June the laymen were given assurance that some Canadians could go along. Then they set to work to raise the money, and recruit the students.

Speaking at Eaton Auditorium in Toronto last month, Dr. Robinson said that when he first started, his friends feared he could never get the students; for he made [illegible] hard, insisting they raise some of the money themselve[s] write and speak about their work when they got bac[k] He warned against hard work in the tropics, hard bed[s] dangers of dysentery and tropical disease. He received f[ar] more applications than he could accept.

We are grateful that young Canadians will be in [on] this, too.

If we are to win the world for Christ, and if we are [to] serve with compassion those who need help whether w[e] win them or not, we need to get our leaders and our futu[re] leaders out to see what the world is like, especially in th[e] continent which is no longer dark.

MISSION CENTENNIAL IN JAPAN

JAPANESE history is a chapter of man's story wit[h] which Canadians are unfamiliar. Outside of the inn[er] core of church circles few of us remember that for 25[0] years ending in 1873, Japanese Christians were viciousl[y] persecuted, thousands of them crucified.

Writing of this, missionary Howard Norman says: "There is no more glorious record in the annals of Chris[-] tianity than that of the Japanese martyrs." Suspecte[d] Christians were forced to tramp on images of the Virgi[n] and crucifixes.

But despite that, the faith was handed down secretl[y] through many generations, and when American Protestan[t] missionaries began their work there 100 years ago Chris[-] tians made themselves known. They revealed themselve[s] too soon, however, and in 1868 four thousand of the[m] were exiled and scattered from their homes.

The 1859 missionaries worked quietly, preaching b[y] example, using the Bible as a text-book in their schools—for missionaries in Japan have always been and still ar[e] teachers of English. Christians were baptized in secre[t] the first on record in 1864.

When the government ban against Christians was lifte[d] in 1873 the first Canadian missionaries, including D[r] George Cochran, former minister of the great Methodi[st] Metropolitan Church, Toronto, went to Japan. In 188[8] the WMS sent out their first missionary, Miss Marth[a] Cartmell. She founded a girls' school, still one of the be[st] in Tokyo.

Japan today has 650,000 Christians, not many i[n] numbers but tremendous in influence in a nation of 9[0] million. For example, millions of Bibles or parts of Bible[s] are sold each year, obviously most to non-Christians. Every city and town, and a good many villages have the[ir] churches and pastors.

Nearly forty denominations have united to form th[e] Kyodan or Church of Christ in Japan. This month whe[n] it celebrates the 100th anniversary of the first arriva[l] of Protestant missionaries, the United Church will hav[e] its honoured and humble place. The work begun b[y] Methodists has never ceased, although there was a force[d] recess during the war. At present there are 52 missionarie[s] of The United Church of Canada serving in Japan.

OBSERVER
NOVEMBER 1, 1959

In Editorial Commentary

On the Churches and Birth Control

LAST month another influential Protestant group expressed approval of birth control. A World Council of Churches udy committee on "Responsible parent-ood and the population problem" published s unofficial findings. They are recom-ended by the WCC Central Committee r study.

The report asks the question:

"What means may Christians properly nploy to prevent an individual act of tercourse from resulting in conception?"

It answers its own question:

"Granted that the attempt may rightfully e made, there appears to be no more stinction between the means now known nd practised, by the use whether of esti-ated periods of infertility, or of artificial arriers to the meeting of sperm and ovum -or indeed of drugs which would, if made ffective and safe, inhibit or control ovula-on in a calculable way. It remains that ne means employed be acceptable to both usband and wife in Christian conscience, nd that, on the best evidence available, ney do neither physical nor emotional arm."

Orthodox Attitude

The Orthodox churches, members of the VCC, had a representative on the com-ittee. Although he shared the concern and ook part in the discussion, he pointed out nat:

"The Orthodox Church holds that parents ave not the right to prevent the creative rocess of matrimonial intercourse; also nat God entrusted to them this responsi-lity for childbearing, with full confidence nat His Providence would take care of aterial and other needs."

Many churches have never pronounced n the subject, especially in the East. Most estern churches have expressed approval.

Last year the Anglican Bishops in their onference at Lambeth said in a committee eport quoted by the WCC group:

"It must be emphasized again that family anning ought to be the result of thought-l and prayerful Christian decision. Where is, Christian husbands and wives need el no hesitation in offering their decision mbly to God and following it with a clear nscience. The *means* of family planning e in large measure matters of clinical and sthetic choice, subject to the requirement that they be admissible to the Christian conscience."

The Bishops emphasized the problems of rapid growing population in the underdeveloped and hungry parts of the world.

The WCC committee, too, shared this concern, for the World Council of Churches has assumed increasing responsibility for feeding the hungry and caring for the refugee populations of the world.

Population Explosion

Some countries faced with the exploding birth rate and declining food supply have introduced abortion on a mass scale. It is reported to the WCC that there are more than a million abortions a year in Japan.

The committee says:

"The extremely high rates of abortion in many regions, Eastern and Western, with their toll of human suffering and violation of personality, testify to a tragic determination among parents to find some means, however bad, to prevent unwanted births. The Christian conscience cannot approve of abortion, involving as it does the destruction of human life — unless, of course, the termination of pregnancy is necessary to save the life of a mother. 'Life', however, does not begin until the sperm has fertilized the 'ovum' and conception has taken place."

The awful threat of mass starvation is the modern stimulus for study and prophetic statements on birth control. The tremendous increase in the use of drugs to offset disease in tropical lands, and prenatal care among impoverished peoples, has helped bring on the population explosion. In years gone by, babies died before and after birth. Now more of them live to face a life of hunger.

At its present rate the world's population will increase more in the next twenty years than it did in the first 1,600 years after Christ. There are about 2,750 million people in the world today. 2,000 million of them never get enough to eat. By 1980 there will be 4,000 million. By the end of the century it may reach 6,250 million. It's not just the rapid increase that alarms, but the rate of increase is accelerating.

In India, despite crude attempts at birth control, the 385 million population is increasing at the rate of 25 million a year. And India has less food than ten years ago.

Wherever the people are the poorest the babies are coming the fastest.

It is well-known that the most powerful Christian Church in the world is opposed to artificial means of family planning, but Roman Catholics make an exception for the so-called "safe" period.

The United Church of Canada went on the record officially on this back in 1932. In 1936 the General Council recommended the establishment of "Voluntary Parenthood Clinics" under public control and supervised by public health departments.

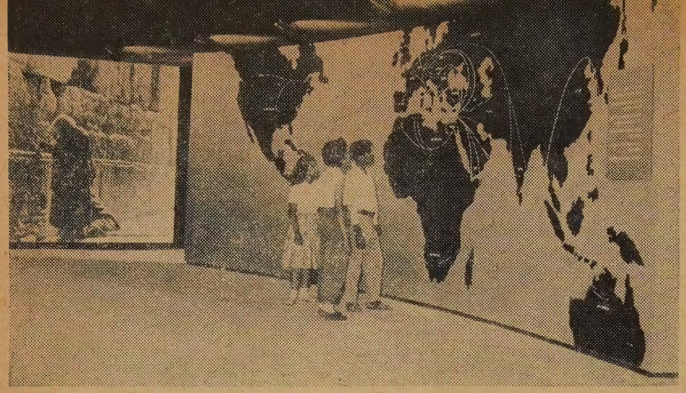
It quoted then from a similar recommendation made by leading Protestant churches in North America, earlier reports of Lambeth, and Jewish Rabbinical teaching, based on the Talmud. The rabbis say:

"In case a man has fulfilled the duty of propagation of the race (two children), he is no longer obliged to beget children; and the law does not forbid him to have intercourse with his wife in a manner which would not result in conception."

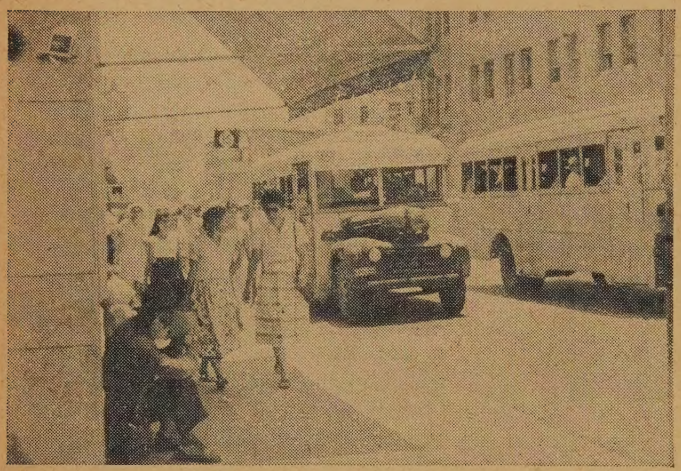
The great branches of Christendom are united in their concern for impoverished peoples, in their desire to eradicate hunger and disease, alleviate suffering and distress. But they are divided on the most effective method of bringing accelerating population increase under control.

Hallowed Expression of Love

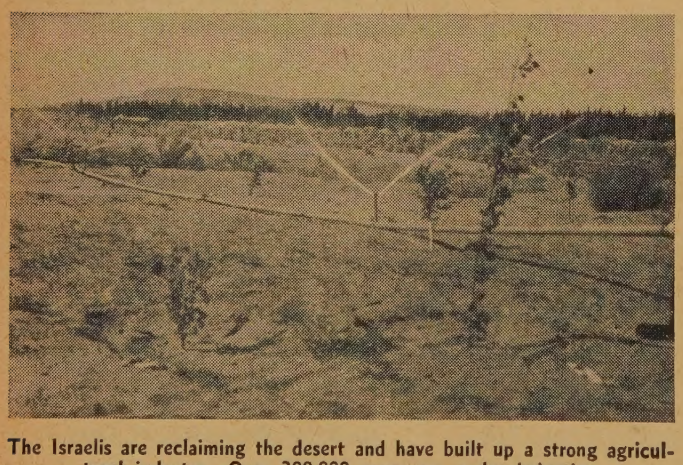
This division stems from different attitudes to sex. To the one branch the sexual act within the bonds of marriage is permissible only for procreation, although there is some relaxation of that as seen above. The Protestant position becomes clearer with each new statement. It holds that in these things each husband and wife, the twain who have become one, must decide these things in mutual honour and forbearance before God. Their churches believe the begetting of children is a Christian privilege and duty, the crowning of their married love. They recognize, too, that the love act itself, separate from the intent or purpose of procreation, or even with the intent of avoiding procreation, may be a deep and hallowed expression of that love. ●



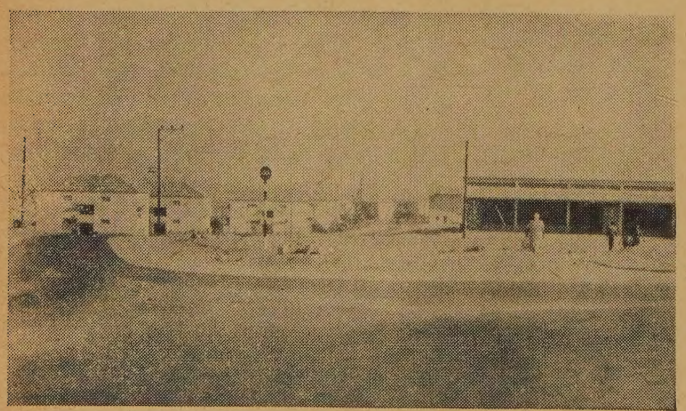
The Jews have wandered the world. This map at Israel's Tenth Anniversary Exhibition shows the extent of their wanderings.



Now they are going back to the land of their forefathers and are building a "western" nation in the troubled Middle East.



The Israelis are reclaiming the desert and have built up a strong agricultural industry. Over 300,000 acres are under irrigation.



A modern city is being built in the Negev Desert, an expansion of the old Biblical town of Beersheba. 40,000 people now live there.

The New

WHEN Barbara Hirschheimer left her Montreal home s years ago she planned to work in Europe for a few yea and return to Canada. She spent two years on th Continent and a year doing secretarial work in London, the decided it was time for a holiday. To a young Jewish girl wit a little money saved, Israel seemed the place to go.

That was two and a half years ago. Barbara is still in Israe but not on holiday. She is now a citizen of the 11-year-o Middle East state. When I met her she was working in th public relations department of Israel's Tenth Anniversa Exhibition in Jerusalem.

"I just never wanted to leave after I came here on vacation she said. "The people were so wonderful, it seemed more lik home than Montreal. And there was so much to be done, s much challenge, I just had to stay to see what I could do."

Barbara's decision to remain in Israel meant quite an adjus ment in her life. She had to learn to speak, read and wri Hebrew, the official language. She went to live in a kibbu (communal settlement), where everything is shared, and everyo has to work in the fields. She started a whole new life.

But Barbara wasn't alone in her venture. Nearly a millio immigrants have arrived in the tiny Jewish state in the last years. The only difference was that most of the others we refugees, seeking a safe haven. A large yellow clock in the ma foyer of the Anniversary Exhibition Hall declared that one ne immigrant was being admitted to Israel every five minutes.

"We must take in four million more people in the next years," one government spokesman told me. "We are outnum bered 40 to 1 by the Arabs."

All Israelis are keenly aware of the numerical strength their hostile Arab neighbours. This has governed their communi planning, dictated their national economy and industrial develo ment, and even affected their way of living. While carrying o an extensive land reclamation and industrial programme, Isra has concentrated on an all-out national defence scheme. Eve unmarried woman between 18 and 26 must spend two years

More than a third of Israel's two million people live in three urban centr —Jerusalem, Tel Aviv and Haifa. This is Haifa as seen from Mount Carm a bustling city.

Israel

Story and photos
By E. L. HOMEWOOD

e armed forces and thereafter go to camp one month a year. len between the ages of 18 and 29 serve two and a half years the army, then enter the reserves. The light khaki army niform is seen everywhere.

Israel believes that a strong national defence is the key to e state's very existence. Even last year's anniversary exhibition emed designed to impress immigrants with this fact. Strongly ealistic displays outlined the country's birth, growth and ıture, its dreams and ideals, and its urgent need for the support nd loyalty of every citizen. Israelis pointed with pride to the my's pictorial exhibit showing victories in the 1948 "war of dependence," and the 1956 Sinai campaign against Egypt.

But they know their troubles are not over. Even in recent onths, Egypt's President Nasser has been crying for war to xterminate Israel. During my short stay in the country I ensed that the Israelis felt that such a war is inevitable, some me. For their state was born in war, and peace treaties have ot followed the armistice agreements with their Arab neighbours. he shaky peace of the last 11 years has often been punctuated y gunfire over no-man's-land, border raids and death.

It all started almost 90 years ago with a Jewish dream of a return to Zion." An agricultural school was founded in 1870. ight years later a settlement was established, and in 1882 the ews began emigrating to the land of their forbears. Nineteen ears later the World Zionist Organization was founded and the ewish community in Arab-held Palestine began to expand. When ıe British occupied Palestine in 1918 under mandate, there were 6,000 Jews in the country. There were 655,000 by the time the ritish left in 1948 and Israel was born under United Nations esolution.

Sixty-three countries including 11 in Asia and Africa, have fficially recognized Israel since then.

But the Arab states would not accept the UN decision, and n the day that the Proclamation of Independence was issued ı Tel Aviv—the first all-Jewish city—military forces of Egypt, Transjordan, Syria, Lebanon and Iraq invaded the country from the north, east and south. "This will be a war of extermination and a momentous massacre which will be spoken of like the Mongolian massacres and the Crusades," declared Azzam Pasha, a secretary-general of the Arab League.

The invaders were routed in four weeks of intensive fighting. War broke out again after a one-month truce, and it was six months before armistice agreements were negotiated. When it was all over, Israel had taken over more territory than established under the United Nations partition of Palestine. Jerusalem, which was intended as an international zone, became a divided city, and almost a half-million Arabs were homeless refugees. (UNRWA now reports 1,037,821 Arab refugees in the Middle East, including children born since 1948.)

Reminders of that struggle are everywhere. At a kibbutz just outside Jerusalem, the main building has been re-stuccoed, with the exception of one large square patch. There, the pock marks made by machine gun-fire have been left uncovered. Up on the roof of the building, tough and alert Israeli soldiers keep binoculars trained on no-man's-land and Jordan on the other side.

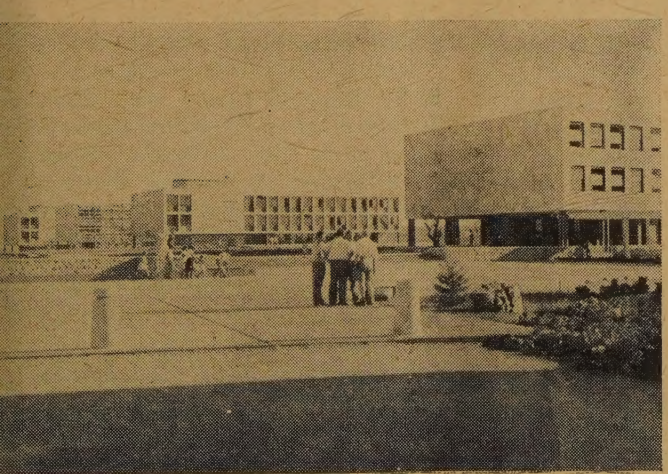
Along the blue Mediterranean, office buildings in the modern city of Tel Aviv still show the scars of war.

Every kibbutizim and collective settlement has its arsenal. Trenches cut across the fields of some, and many of the villages have been planned in a circular pattern, so that all fields needing constant attention are near protective buildings. The fields on the outer rim of the circle are those which require few workers and little cultivation. Barbed wire and floodlights ring the village housing areas.

But Israelis haven't let these things interfere with their determination and will to make their country successful and self-sufficient. They have built roads, started new industries, reclaimed desert lands in the south and stone-covered fields in the north, and made Israel the meeting place of east and west.

More than a third of her people live in three large centres—Jerusalem, Tel Aviv and Haifa. And most of the urbanites live

(*Over*)



ducational institutions have been greatly expanded in the last 10 years. his is the new Hebrew University, built largely with U.S. and Canadian funds.

Tourists have become a vital factor in Israel's economy. The beach at Tel Aviv, on the Mediterranean, is as busy as any in Europe. There are rows of restaurants and night clubs nearby.

in apartments, for land is too valuable for the building of small homes. Israel is a tiny country. It could be dropped into Lake Erie and there would still be a moat around it. North of Tel Aviv the state is only 12 miles wide; it is only 70 miles across its widest point. A paved road runs 260 miles from the Lebanon border in the north to Eilat on the Red Sea on the south. Much of the country's 8,000 square miles is desert.

Amazing things are being done with that arid land. Giant pipelines have been laid to carry water from the Jordan and other rivers to irrigate fields. One-third of the country's 960,000 cultivated acres are irrigated. In the ancient town of Beersheba, deep in the Negev Desert, evergreens have been planted in the sand. A basin has been dug around the base of the trees to hold water. Further north, water sprayers blanket banana and citrus crops around Haifa and Tel Aviv.

Today, Israel grows nearly three-quarters of her food, and has a growing export business in oranges and other citrus fruits. Two years ago over eight million cases were shipped to Great Britain and Europe.

Maps Outdated

One of the major projects undertaken in the effort to reach this agricultural peak changed the physical structure of the land and outdated most maps of the country. Where once there were two lakes, Galilee and Huleh (as shown on Bible maps), now there is one. Lake Huleh and surrounding swamps were drained several years ago, and 17,000 acres reclaimed for farming. It's the country's richest farm land, similar in character to Ontario's Holland Marsh. But it is also the most dangerous to farm, for it is close by the Syrian border. Gunfire barks out across the fields almost weekly, if not daily.

The Huleh project is one of Israel's proudest accomplishments. It vies with the country's record of industrial development as a conversation topic in any discussion of economics. With her borders closed on all sides, and the constant threat of embargoes against her few seaports, Israel knows she must establish a self-sustained economy, as much as possible.

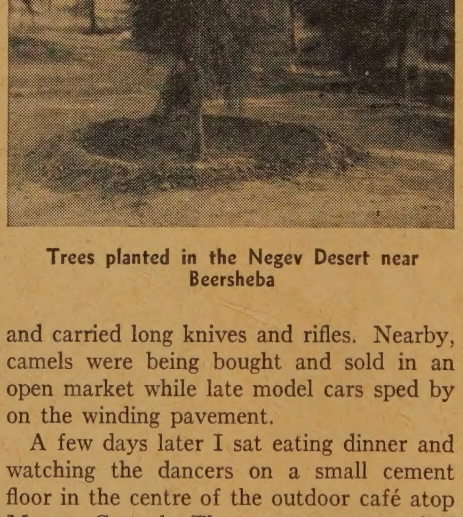
In the last 10 years her factories have started manufacturing 1,500 products not produced there before. Near the restored town of Gath—from whence came Goliath—I watched cement irrigation pipes being rolled out of a factory employing 700 workmen. A man stood on tiptoes inside one of the largest pipes and could not reach across it.

We drove past dozens of factories at Beersheba. They were producing machinery, chemicals, glass, porcelain and dozens of other items. New shopping centres and apartment buildings were being built all around them, out in the desert. Six years ago there were only 3,000 people living in the old town. Now there are over 40,000.

All these advancements have been made through what one government spokesman referred to as "western know-how." Most of the country's leaders have been educated and trained in Europe or North America. Thousands of Jewish refugees from Europe have brought with them skills and technical knowledge that have played a big part in giving Israel a peculiarly "western" character.

Even in her tourist booklets, Israel refutes the claim of Rudyard Kipling that "east is east, and west is west, and never the twain shall meet." Israel claims "the 'twain' meet so often they have become one. This is the meeting of east and west."

And Israel is truly a meeting place of east and west. Walking through the streets of Beersheba I saw Bedouin tribesmen drinking coffee in the cafés. They wore dirty, tattered robes and Arab headdress



Trees planted in the Negev Desert near Beersheba

and carried long knives and rifles. Nearby, camels were being bought and sold in an open market while late model cars sped by on the winding pavement.

A few days later I sat eating dinner and watching the dancers on a small cement floor in the centre of the outdoor café atop Mount Carmel. The men wore tropical suits and the women's styles were those in vogue in New York, Paris and Montreal.

Israel is proud of its "westernism." But it is one of the major foundations of strife between Israel and her neighbours. The Arab countries resent what they sometimes refer to as the "west's invasion of the Middle East."

One of the few points at which Israel has rejected "westernism" is in its religion. Official Judaism is strongly orthodox, according to the tradition of Palestine's first Jewish settlers. Only men were admitted to the main body of the synagogue I attended in Safad. The women watched the worship from an enclosed gallery.

But there is some unrest among the people. A spokesman for the Department of Religious Affairs told me only about ha the people go to the synagogues. A fe leaders are trying to change the situatio

"We're not liberal or reformed," banki official David Freeman said, speaking the 50 families meeting in a Haifa scho "we just try to take a middle path. W have introduced family seating in our litt group. Family worship, or the family pe is acceptable in America, but it is rev lutionary here. We can't get a rabbi he and we can't conduct weddings, althou we have carried out funerals. We've he three weddings in gardens, but we had call in an orthodox rabbi."

Very orthodox Judaism is foreign most European Jews, and there was so speculation that Mr. Freeman's group "rebel worshippers" would expand. The is already another meeting of conservati Jews in Tel Aviv.

The Sabbath and all Jewish holidays a observed as official days of rest. Haifa wa quiet when I left at dusk on Friday nigh All buses had stopped running, stores we closed, and there were few people on th streets of the normally bustling city. Th towns and villages I visited on the Sabbat were practically deserted. But Haifa was different city when I returned Saturda night. Crowds at downtown intersectio were as thick as on the CNE midway Theatres and restaurants were doing brisk business.

Canadian Missionary a J. W.

Sunday was a regular business day. Sma pockets of Christians observed the day a one of rest and worship. There are onl about 50,000 Christians in the country most of them Arabs. The Greek Catholi and Greek Orthodox Churches are strong est, with about 33,000 members betwee them. Only about 2,000 are Protestant According to the Department of Religiou Affairs, the only Canadian missionary ther last summer was a Jehovah's Witness.

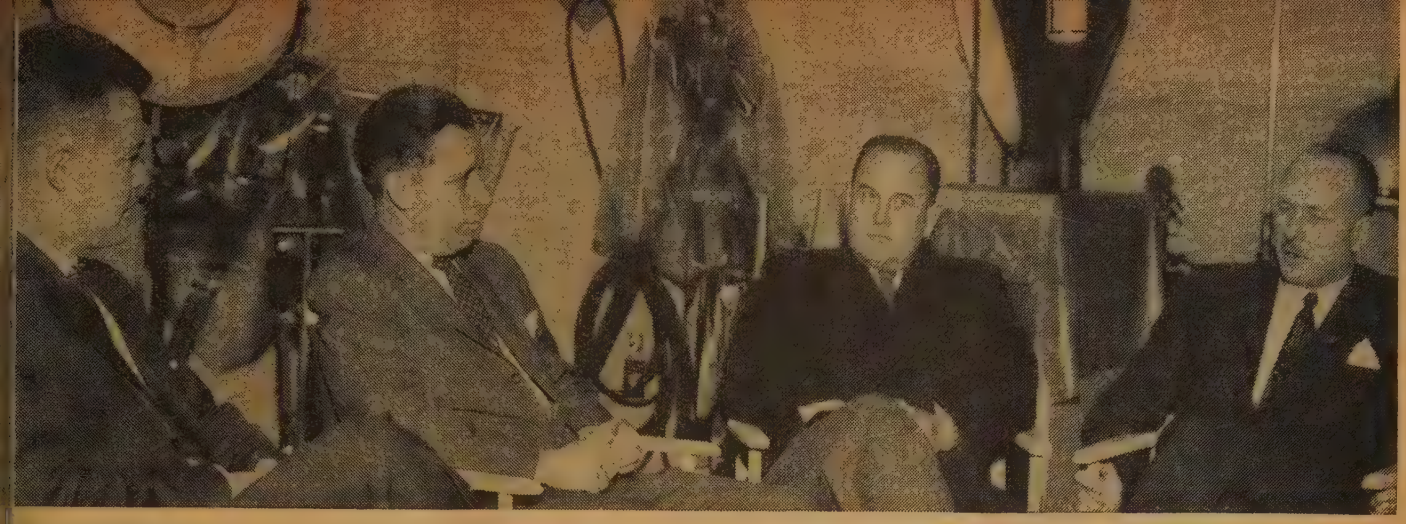
Significantly, Nazareth has the larges Christian community in the country. Ninet per cent. of the town's population is Arab and 60 per cent. of them are Christians The only Protestant church is a littl Baptist chapel.

Ironically, Nazareth is also reported t be the centre of Israel's small communis party. It is one of 13 political parties repre sented in the 120-seat Knesset (Assembly) Prime Minister Ben-Gurion, who heads a coalition cabinet, is a member of the Mapa (Israel Labour Party), which holds on third of the seats.

Ben-Gurion read the Proclamation o Independence to the provisional state council in Tel Aviv on May 14, 1948. He has been a key figure in Israel's growth and development ever since. And he has laid down a 10-point programme for his country and his people in the next 10 years.

The plan is prominently displayed and avidly read by all Israelis at the Tenth

(*Continued on page* 18)



Neil Campbell
Home Mission churches

A. C. Forrest
Observer Editor

Sterling Kitchen
The Sector plan

James Johnston
Wells President

A Close Look at Fund-Raising

The Observer Editor queries three well-known experts on the "whys and wherefores" of new methods of securing money for the church

Mr. Forrest: We frequently hear that Canadian churches are in the midst of a great financial and building boom. We hear about professional fund-raisers, sector plans, stewardship. You three men are leaders in different kinds of fund-raising, and I would like to ask some questions. We'll start with you, Mr. Johnston. You are the president of the largest professional fund-raising firm in Canada. When did Wells Organizations begin working here?

Mr. Johnston: Our first canvass was in 1947. We became a Canadian company in 1954.

Mr. Forrest: Mr. Kitchen, the United Church has asked your department to raise $10 million for the Church's Missionary and Maintenance Fund in 1960. How do you expect to do it?

Mr. Kitchen: We are trying to get every church on some type of every-member canvass this fall. This includes canvasses by the commercial fund-raisers.

Mr. Forrest: Then you are not in competition with the commercial fund-raisers?

Mr. Kitchen: No. We each make our presentation, and the congregation decides. We emphasize the sector method. It's a professional technique, first used by the American Baptist Federation and adapted to our use.

Mr. Forrest: Am I right when I assume it simply means that a group of churches of one or more denominations get together to prepare the every-member canvass, and that you provide materials and advice?

Mr. Kitchen: When we get a group of churches working together, we call that a sector project. We supply all the materials —manuals, film strips, right down to the last form or graph, plus a counsellor.

Mr. Forrest: Let me give you a hypothetical case. Here is a town church with 500 members. They need more Sunday school space. They haven't been giving very much to missions. It bothers their consciences a bit. The income of the town has stepped up a great deal, their membership has grown and yet they are really getting along with pretty much the same budget they had years ago? How would you help? Mr. Campbell, would the Home Mission Board fit into this picture?

Mr. Campbell: No. Our board is restricted to aid-receiving charges or borderline charges faced with building or other capital fund projects. But we have had calls from quite large churches that feel this is an opportunity to get, as they say, a cheap Wells canvass.

Mr. Forrest: Don't you charge a fee for your work?

Mr. Campbell: Oh yes, a nominal charge.

Mr. Forrest: Your work then is subsidized by the Board of Home Missions, to help mission churches?

Mr. Campbell: That is right.

Mr. Forrest: Well, if you got a call from someone in such a church, Mr. Johnston, what would you do about it?

Mr. Johnston: We would send a man out, and stick our necks out by quoting them a potential — what we believe they can raise. And our success and failure is rated on the potential we quote.

Mr. Forrest: And how do you arrive at that?

Mr. Johnston: We have developed semi-actuarial figures in which we arrive at what we call a normal Wells potential, which we quote. In effect when we quote that potential we're telling them that their chances of raising, let us say $100,000 are 93 out of 100. That is taking into account our experience in over 1,300 Canadian churches.

Mr. Forrest: When you look over the situation, what do you find about such churches?

Mr. Johnston: Well, on any type of canvass we consider it a failure if we don't double the income. If we don't, that church is entitled to free service for us to go back. I don't like totals at all, but our total last November for 1,200 and some odd churches, was an average increase of 282 per cent. But you have to remember that there were a lot of building funds in there.

Mr. Forrest: How do you run the canvass?

Mr. Johnston: We send in a director. The fundamental principle on which we

(*Continued next page*)

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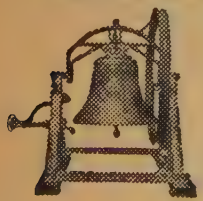
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operate is in order to be a catalyst—that is, an agent—to go in and effect a change. I don't think that you could ever have an intensive canvass without that factor. If it is run by the church or by a minister, then the people in the church believe they are the employers of these persons. Since we attempt to get leadership and equal sacrifice, in the initial stages, there must be quite a bit of authority. This we have.

We believe that the operations manager technique is the reason that we are practically alone in the field in Canada.

Mr. Forrest: What is the main criterion for a good canvasser?

Mr. Johnston: Sincerity, as evidenced by his own sacrificial pledge. In other words, he is teaching do as I do, not do as I say. That is why we are afraid of too much paper work. We believe that if you get out elaborate booklets and pamphlets and so on, you are attempting to teach by precept rather than by example.

Mr. Forrest: When one of your canvassers calls to ask someone for a pledge do you instruct him to say how much he has pledged himself?

Mr. Johnston: Well, supposing I as an ordinary member of my congregation go into a home and ask that family for a pledge to the church. The minute they sign that pledge card I know what they are giving. Is there any reason in the world why I shouldn't be just as courteous and let them know what I am giving?

Mr. Forrest: Now in your canvasses, Mr. Campbell, do you stay right on the job in one of these churches?

Mr. Campbell: We handle a certain amount of the preparatory work by correspondence, and then I arrive at the scene, at the critical point of the canvass preparations, and spend anywhere from three to seven days with them.

Mr. Forrest: In the United Church there are eight or nine hundred churches which receive grants from the Home Mission Board. Would you think that if you or some other trained person could get in to lead them in a canvass many of them could get along without mission grants?

Mr. Campbell: We can and want to cooperate more with the sector plan to handle those congregations which need grants to pay salaries. I'm primarily concerned with small church building and expansion projects. There are certain situations where I recommend the commercial organizations, and specifically the Wells Organization. Mr. Johnston will agree that I have been responsible for a considerable number of valuable contacts. And the sector plan is the finest example of inter-church cooperation in Canada today.

Mr. Forrest: Isn't there some unnecessary competition in this field?

Mr. Campbell: There are in our church four general approaches to fund raising. There is the home-made canvass; the secto plan canvass or the solo effort of the secto plan; the department of fund raising can vass, that is, our own department; and th commercial organization canvass. It seem to me that if each of these methods is use in the situation to which it is best adapted a state of peaceful co-existence should b the result. I suppose that in a year I migh be in fairly intimate contact with abou 75 congregations. Supposing the Well Organization was in contact with 10 United Church congregations, and Mr Kitchen or the sector plan people were i contact with 750 United Church congrega tions, that still leaves a large number o congregations untouched.

Mr. Forrest: How many churches do yo handle in sector?

Mr. Kitchen: Mr. Campbell's figure o about 750 is pretty accurate.

Mr. Forrest: There are 6,025 congrega tions, large and small in the United Church How many of these would you touch in a year, Mr. Johnston?

Mr. Johnston: Between 80 and 90 United. About 250, altogether.

Mr. Forrest: Do you work with Roman Catholic and Jewish people, too?

Mr. Johnston: Well we have had success with the Roman Catholics, but we haven't had the same response from Jewish people Our methods work just the same in all denominations. But last spring Wells sold the Roman Catholic work to another company, and we now work only with non-Roman Catholic churches.

Mr. Forrest: Mr. Kitchen, have you any definite figures on what you think secto has accomplished in the churches?

Mr. Kitchen: Well, last year we figured the increase in 650 churches was about four million dollars.

Mr. Forrest: Could you expand to include every church?

Mr. Kitchen: Yes, we could take on all the churches in the country, I presume.

Mr. Forrest: Now, Mr. Johnston, your organization couldn't or wouldn't want to handle all the churches in the country?

Mr. Johnston: Oh, no. It would be impossible.

Mr. Forrest: By the way, do you use women canvassers?

Mr. Johnston: No, never.

Mr. Forrest: Do you, Mr. Kitchen?

Mr. Kitchen: Yes, we use women. We have found that married couples work out very well, especially in suburban areas.

Mr. Forrest: Does Wells ever use couples?

Mr. Johnston: Never, although we have experimented.

Mr. Kitchen: We have clergymen who insist on having couples, and it works out very well.

Mr. Johnston: We insist on canvassers going alone. And we have each man canvass

other roughly in his own giving-ability ass, so that if, for example, Mr. Kitchen able to give $50 a week, and I am a clerk mewhere and it would be a sacrifice for e to give $2, under no circumstances ould we have Mr. Kitchen solicit me or ve me solicit Mr. Kitchen. Because you e if he told me what he was giving (which ould be unlikely, as he would know it ould be embarrassing for me) but if he d, my little $2 would look so small, stinctively I'd find some reason for not ving anything. Now if I called on Mr. itchen and told him I was giving $2 a eek, he wouldn't want to embarrass me, he would almost subconsciously scale wn his giving. On the other hand, if we e both well-to-do, if he can give $50 a eek, I can give $50 a week, and the ances are our example will have meaning each other.

Mr. Forrest: Do you seek leadership mong the so-called fringe group, good ople but not active?

Mr. Johnston: Very definitely.

Mr. Forrest: What about you in sector? re yours mostly what you would call inner re men in the church, or do you try to t men who come to church but are not any of the boards?

Mr. Kitchen: We not only try to get en on the boards but we try to get new ople—I call them "winniger men"—men ho are potentials for leadership. In solicit- g new people to a congregation, you often ld to the leadership, tremendously.

Mr. Johnston: May I interrupt! Another ing that we have found is if you send a dicated man to call on a fringe family at doesn't attend church, or send their ildren to Sunday School, it doesn't work t well at all. But if we can get a fringe an in the organization and get him thused and get him to call on a fringe mily, then the results are excellent.

Mr. Forrest: Do you hear that after you ve had a canvass, more people are going church?

Mr. Johnston: Oh, all the time. We ouldn't remain in business if it weren't r our clients talking about the spiritual y-products — you might call them— though they are the most important part f the canvass.

Mr. Forrest: Why is it; do you think, Ir. Kitchen, that so many men who don't em very interested at other times, really me in and get to work when there is a anvass?

Mr. Kitchen: I think that men want to et geared into something they feel they an do, effectively. When there is a can- ass, they say, "This is the type of thing I an do." The man who does not go to hurch before he makes his pledge and then fterwards is down at the church all the me, when he faces this great big question f money and does something sizable about , he feels like a new man. He says, "What lse is there around here that I can do?"

Mr. Campbell: The church which people xpect to provide services and facilities to help the congregation, is too often apologetic about turning around and expecting help with its maintenance and expansion. Now, why should a man feel that it is an optional sort of thing? The church needs that man just as he needs the church to baptize his children and marry his daughters.

Mr. Forrest: What is the average cost of a Wells canvass to a congregation?

Mr. Johnston: Our average fee is $3,800.

Mr. Forrest: What about the congregation that raised over half a million?

Mr. Johnston: I believe their fee was $9,000.

Mr. Forrest: Would you say that it would cost you almost as much in time and effort to conduct a canvass in a small church?

Mr. Johnston: Accounting-wise we lose money on every fee of $2,500 or less. I feel that we probably justify our existence best in the larger and stronger church which can well afford to pay our fee, and the results will make the cost very, very small.

Mr. Kitchen: We are not in the business of capital funds. I work with the M and M Department and we are often the strengthening of the local church.

Mr. Forrest: Would you say the chances are that over a group of churches you would raise less money than Wells?

Mr. Kitchen: Over a large number of churches, Wells Organization will be more successful. I mean in large capital fund projects. I know one sector church that has just raised more than the Wells - quoted potential.

Mr. Johnston: I agree with Mr. Kitchen. I think our strongest forte is in the capital fund field, whereas the Sector Plan is more concerned with the long term. I think they create a wonderful atmosphere in which to conduct a capital fund campaign.

Mr. Forrest: What about using duplex envelopes? I understand Wells likes a single envelope.

Mr. Campbell: It depends entirely on the project. A duplex envelope just won't do when there are three funds, which I am usually working for. I believe in the duplex principle but I don't think it matters whether you have that perforation down the middle, or not. People should have the opportunity and the right to determine where how much of their givings are going to go, but at the same time I think that often in the church we get misunderstandings. You try and put three funds in a two-pocket envelope and let me know how you make out. It can't be done. Similarly some people say, "Oh, we'll have another envelope." And what happens? That other envelope falls down behind the bureau. I think if you have two funds, a duplex envelope is fine. If you have three funds you need some sort of envelope that can conveniently accommodate those three funds.

Mr. Forrest: What about the M and M on this?

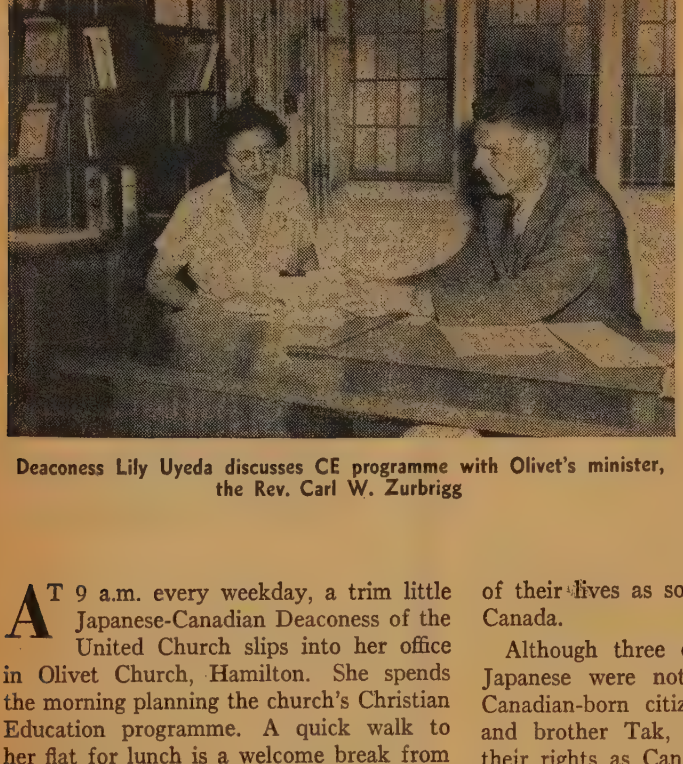
Mr. Kitchen: We are absolutely for the

(*Continued on page* 18)

Johnston of Wells
"Best in large churches"

Kitchen of Sector
"Could take all churches"

Campbell of Missions
"Strictly for Mission churches"



Deaconess Lily Uyeda discusses CE programme with Olivet's minister, the Rev. Carl W. Zurbrigg

Deaconess . . .

By M. B. PENGELLEY

AT 9 a.m. every weekday, a trim little Japanese-Canadian Deaconess of the United Church slips into her office in Olivet Church, Hamilton. She spends the morning planning the church's Christian Education programme. A quick walk to her flat for lunch is a welcome break from her desk.

Then in the afternoon she moves into the second phase of her work. The parishioners may see her little Volkswagen bouncing in and out of hospital parking lots, or up and down the Mountain's quiet residential streets. She visits, recruits, comforts, among the church's people, or attends women's meetings.

Four nights a week she is back at the church again with youth groups or committees.

She is Lily Uyeda, one of over 200 such workers, who, according to one official of Olivet, is "almost indispensable to the congregation."

Lily was the last baby of the Uyeda household in Vancouver. When papa Bunjiro Uyeda and his bride arrived there from Japan before World War I, they had made a solemn promise to themselves to become *good* Canadians. But they promised even more. Christianity, they said, was the religion of their new homeland; they wanted to become good citizens, therefore they would also become good Christians. They and their children have never forgotten that promise, not even in the face of persecution.

Forced Out

Lily and her sister, Mariko, were attending the University of British Columbia in 1942 when Canadian fear and resentment of west coast Japanese followed Pearl Harbour to become a kind of mass hysteria. More than 20,000 Japanese-Canadians were swept out of their homes, herded on to railway trains and hauled inland behind the protective wall of the Rocky Mountains. The Uyedas were forced to sell their dry-goods store in Vancouver, and spend a year of their lives as so-called enemy aliens of Canada.

Although three out of five west coast Japanese were not Japanese at all, but Canadian-born citizens like Lily, Mariko, and brother Tak, they were stripped of their rights as Canadians, divested of any property they owned, and treated like enemies of the state.

Down in Kaslo

The Uyedas found themselves in the former boom mining town of Kaslo, B.C., the home town of Howard Green, then representing Vancouver South at Ottawa.

Most of the 1,000 Japanese were crowded into old deserted buildings with communal kitchens. But Lily's family were able to pick up the threads of their living; they rented a house and became neighbours of Howard Green's parents.

She spent the year teaching the younger children in the makeshift school overlooking beautiful Kootenay Lake. Then, when her parents had a chance to move to Montreal to join brother Tak, she and her sister went along.

With determination to become a secretary, she attended the YMCA's Sir George Williams College in that city and moved directly to a position with the Quebec Religious Education Council, an organization of several Quebec Protestant churches.

While there, she got into the habit of attending the United Church's Montreal-Ottawa conference summer camps, growing steadily more interested in church work. Finally, Lily made up her mind to devote herself fully to the church. She moved to Toronto, took a two-year course at the United Church Training School, and then went to Simcoe, Ont., for three years. She was made a member of the Deaconess Order after her first year.

But one further thing stood in Lily's way, preventing her — so she felt — from giving the church the full benefit of her potential: that was lack of education. She had always regretted not being able t finish the work towards her degree begu at the University of British Columbi Now was the time to pick up where sh had left off.

During the next two years, she spent th winters earning her bachelor's degree at th University of Toronto, with a major i psychology. In the summer months sh practised her lessons on Caravan group and then moved on to Olivet Church Hamilton.

Here her big job—and the one closes to her heart—is to act as co-ordinator an prime mover of the church's Christia education work. Seldom a week goes b that she doesn't begin a telephone campaig on a prospective Sunday School teacher o midweek group leader. Often the decisio comes with a cup of tea or invitation t supper. Such decisions are just the jump ing-off place. Those same recruits are ofte extremely nervous beginners who must b led by the hand while they learn to walk who need teaching to teach. "If someon says, "*I* couldn't teach," she laughs, "I te them we've got a class to learn." Then Lil finds time to sit down with the Sunda School superintendent and map out Sunday School schedule to equate the man power and materials on hand with th community they serve.

Constant Mainspring

The same sort of planning and super vision is painstakingly lavished on th programmes of midweek groups. Lily particular love is the girls' work, but th seasoned (and unseasoned) leaders of al age groups find in her a constant mainsprin to keep things running smoothly, and urg them on to greater goals.

Lily's face lights up as she recalls som dividends of leadership training. She onc dropped a suggestion about dramatics whic was eagerly picked up by a Junior Girls Counsellor. A shy wee Explorer caught th spark, and burned up boundless energy developing unsuspected talents for th

1959 Model

and MARGARET PRYCE

Intermediates ask Lily to sample the cocoa

...ge. There emerged from the confines of ...r usual, colourless reserve, a delicate and ...nsome portrayal of her heroine's role. ...e Philippino youngster who led her ...rents to church across the stage charmed ... astonished audience, and left an indelible ...ark on a small Hamiltonian. Her success ... on reflected back to the source of the ...ark, but Lily is humble in accepting her ...are.

Appalled at Sunday Schools

As she has moved about the country and ...lked with leaders and teachers from many ...urches, Lily says she has been "appalled ... the kind of things that go on (or don't ... on) in our Sunday Schools, and the kind ... facilities that are available to carry on ...e work." She considers that "if our ...ildren are given the right kind of leader-...ip, then they will not find themselves, as ...dults, in the kind of uncertainty so many ...ople are in today."

One job that has taken up a lot of Lily's ...me during the past couple of years has ...en helping plan Olivet's newly-dedicated ...hristian education wing.

She made an intimate study of the kind ...f facilities needed to provide adequate ...aining opportunities and passed on some ...ey hints to the building and Christian ...ducation committees. The result is that ...livet, with a membership of over 900 and ...wo Sunday morning services (because the ...urch can seat only 480) is one of the best ...quipped United Churches in Hamilton.

Folk who drop into Olivet before lunch ...re quite likely to be led to scenes of ...ctivity by the sound of typewriters busily ...pping out plans for some church project. ...hances are that Lily will be in the midst, ...nd woe betide the unwary who confess to ...ree time! They make good deputies while ...he slips away for a few brief visits to ...ickbeds.

The minister, the Rev. Carl W. Zurbrigg, ...as nothing but praise for Lily. She ...eciprocates. "They work together like a ...harm," says one Olivet member. "She's just like an assistant minister so far as he's concerned."

When summer comes, Lily is off to camp. She has directed Junior Girls' camp at Ryerson Beach for the past two summers and feels that this age group suits her best for the time being. Experiences of devotions at sunset, singsongs with meals, and campfires under the stars are tucked in young memories; the seeds are sown early for a future harvest of church workers as evidenced by one ten-year-old who adoringly confided in Lily: "I want to be just like you when I grow up."

All through spring, Lily is planning for the annual summer vacation school. Children of many denominations attend the two-week adventure, and the activities must attract thirteen-year-olds as well as occupy their 5 and 6-year-old brothers and sisters. This year over 200 crowded in each morning.

Behind this veritable beehive is a five-member Deaconess committee responsible for arousing the congregation to their need of such help. This committee backs Lily in securing additional help when necessary, and in recommending financial backing for her work, as well as salary increases. "But we have to prevail upon her to take a day off and go home and rest, or take a trip and see some new scenery," says committee chairman Miss Doris Clark, a Hamilton city social worker.

Release in Nature

When the pressure does get more than she can take, Lily's watchful eyes turn from her congregation to the birds around Hamilton's Botanical Gardens or other wooded spots of the Niagara peninsula. Or she may chase elusive light with her camera. On days at home, Mozart and Beethoven help her to keep house.

Olivet members are proud that their deaconess is a member of the Christian Education committees of both Hamilton presbytery and conference. "It puts her in orbit," one remarked, "to receive and transmit useful data."

Lily is also moving on another plane. Recently she became a member of Hamilton's Conference Personnel Committee, which has been doing outstanding publicity work on recruiting for full-time church workers.

Sent Her to Japan

Typical of the esteem in which Lily is held, not only by the people of her church, but throughout Hamilton Conference, is the way various groups got together and raised $1,000 last year to send her on a six weeks' trip to Japan to attend the 14th World Convention on Christian Education. This was no gesture, however. Those who planned it were convinced that Lily had so much to offer such a gathering that she *must* go.

She revelled in the opportunities to meet Christians of many nationalities, and those of her parents' homeland made a tremendous impression on her. "In spite of their many problems, they are such cheerful people," she says. "Their faith puts ours to shame." It was an added thrill to be able to talk with relatives she had never seen before, but it was sad to observe what was happening in Japan. Forced by American intervention to accept a way of life alien to the nature, custom and culture of the people, and to absorb hundreds of thousands of countrymen who had moved to other territories during the 1930's and 40's, Japan today faces the greatest internal crisis in its lengthy history, she believes.

What the answers are, Lily Uyeda doesn't profess to know. But since returning to Canada, she has given over 50 talks to various church groups, and her emphasis stresses one thing that could help:

"The people of Japan desperately need something to hold on to — some kind of faith when all else fails. Many young Japanese people are enquiring about Christianity. This is certainly an important part of my message—that we have a job to do to help spread the Gospel in that land." ●

• For Himself Alone

Caistor Corners

By J. SHERIDAN BOLE

CONFERENCE Presidents, as a lot, are not hard to come by. Some attain to the position by a modified Asquithian policy of waiting and watching; some by thrusting themselves into prominence by much engagement in the business and debate of previous conferences; some are dark horses against which all others run in vain; but some there be, men of a retiring nature, faithful in the court, and beloved of all their brethren, who are chosen for themselves alone.

I was, therefore, pleased exceedingly when my friend, the Reverend John Farmall, was elected president this year. John is my neighbour, ministering to a rural charge, an honest fellow. He is not given to aspiring to high positions in the church. Having begun his ministry in a city church, he feels he has now reached the top as bishop of all souls within the forty square miles of his parish.

A sincere fellow, too, is John; not one who knows you on one occasion, and on another sees some one more important just beyond and over your right shoulder. He is genial, too, excellent at wedding receptions, and wise withal, never forcing new ideas too swiftly towards the harvest until he has planted them in the minds of others for germination and cross-fertilization. In fact, John is a decent, scholarly, judicious, devoted clergyman, with special spiritual gifts.

His was the only name proposed. The nomination speech, adroitly concealing the name until its close, described a man supreme in all the virtues and gifted with every ability. I was sitting beside John at the time. He listened to the first few words, seemed to say to himself, "I know not the man," and continued reading the morning newspaper.

Yes, he was elected by acclamation. He swept the field, without the nuisance of a ballot, and was called forward to receive the acclaim of his brethren. His speech of acceptance went right to the heart of the matter. In my time I have heard men elected to this high office declare, to my chagrin, that they represented a group. But John didn't say that he had been elected as a tribute to the rural ministers. He knew how foolish it would sound at an annual meeting if some steward said he had been elected as a tribute to the Jersey Breeders or the Broiler Producers. John knew we had elected him because we wanted him.

There is a tender touch in John. Having spoken his thanks to Conference, he called his wife forward. "Come on up, Margaret," he called. She came hesitantly, and then he did the loveliest thing; he put his arm about her, and there before us all he kissed her. It was so beautiful an act it brought tears to my eyes, which I hastily wiped away; and I resolved that come next Conference I would take my wife along with me. Just in case, you know.

If you would like to visit John, after hearing these things about him, drive along the Fifteen road of Caistor, turn left at the big elm tree, and you will come upon his rural mail-box. You can't miss it. It is very neatly lettered—Rev. and Mrs. John Farmall.

• Bible Joe

Hurdle Jumps

By FRANCIS MUIR*

"MOSHI moshi, hello, moshi, hello hello." I knew I was back in Japan. You never know who is on the other end of the 'phone. Is he English trying to speak Japanese, or . . . well, never mind, you know what I mean. We were all mixed up for a bit until I heard the word "Joe."

"Joe," I said, "you've just got to come up and see us."

I trailed my voice off as I realized Joe was talking at the same time. All I caught was ". . . got to come up and see you."

A half an hour later there we were sitting on our trunks, with baggage still unopened lying all over the house. We were much more interested in hearing about events which had taken place during our furlough year than in unpacking. We had our fans out, for it was nearly a hundred degrees and a pre-typhoon, soupy humidity soaked us to the skin. The only time our fans stopped was when an imaginary exclamati mark needed to be thrown into the conve sation. You always punctuate with the fa and that is done by deftly folding it, maki a jab into the air in front of you, then wi one flick opening it and continuing t breeze.

"I go to study in Sweden," said Joe wi a fold, jab, flick and a return to his fannin

I folded, jabbed and flicked my fan, b realized I hadn't said anything. I was t flabbergasted. I shouldn't have been. J was Japanese, but also a Swedish citize His parents went to Sweden twenty-thr years ago and stayed for one year. was just long enough for Joe to jump a diplomatic hurdles, make his appearan before the Stockholm city hall and clai citizenship, something like Paul did befo the Roman magistrate.

Joe has been jumping hurdles all his lif In Sunday school days he learned abo Christianity. It stuck with him, though don't think he would claim he stuck wi it. He knew the big names of the Bible— Abraham, Joseph, David and Goliath. T war came, then the occupation forces, th chewing gum. Gum suited him best. T guarantee a reasonable supply, he befriend the local American army camp. Anybo could see that was what they fed them the mess hall. He found out that they ha a common name—G.I. Joseph.

To Joseph, this was beginning to mak sense. It must be the Bible. Back to t Bible it must be. Boldly he took the fir hurdle and presented himself to the fir army G.I. as being "Bible Joseph." Go and good humour go together. This G. invited Bible Joe to the army Bible clas Here Joe jumped a lot of hurdles, lots gum, the English language (at least arm style conversation which does resemble in places) and a better knowledge of t Bible.

Now the army has gone, so has the gum but the Bible has stayed and so has th name "Joe." With high school, college an university behind him, Joe has a chance t study abroad. He asked me to pray fo him, right there on the boxes. For this w folded our fans. Soon he was gone hig over the north pole in a plane. May he a

Rev. S. Bole

F. H. Muir

Mrs. G. Carder

Rev. J. A. Davidson

• Timeless Book

asily clear all the hurdles yet ahead! Difficult, yes, but God's race.

**Mr. Muir and his family have just returned to their work in Japan.*

n Space Age

By GENEVIEVE CARDER

A FEW decades ago my brother and I spent many a Sunday afternoon on ur stomachs on the living-room rug looking t pictures in the big family Bible. We questioned no word of its familiar stories nd we gazed at its pictures in fascination. dam and Eve we accepted as real people, or we had neither read nor heard any other explanation of the world's beginnings.

Today our children spend their rainy Sunday afternoons on the living-room rug, oo—but they are more likely to be looking t *Life's* portrayal of Darwin's Origin of he Species, than at the pictures in the ig Bible. From among the pebbles we collect on a summer outing they can select nd discuss with understanding the early orms of life that inhabited the fossils. They are familiar with underwater navigation and they consider with sceptical amusement the tale of a man who lived inside a whale.

A troubled teenager said to me recently, "My parents and Sunday School teachers taught me Bible stories as if all of them were historical facts. I know now that some of them could never have happened. If the story of Adam and Eve is so off the beam, how do I know that I can believe any of the Bible? How can a book that is not scientifically true have any meaning for people who live in this space age?"

What a pity he had not been taught the first chapter of Genesis for what it is—a religious but non-scientific explanation of the beginning of things by a man of God for an ancient people. How much more its golden core of truth would mean to him now! "In the beginning God created" . . . this truth that was grasped by an ancient people has not changed, and all of man's scientific discoveries have but made it more wonderful.

It is an unfortunate fact that young people who enjoy the comments on life and the meaning of life they find in Shakespeare and Browning, have no such appreciation for the immortal poetry of the Psalms and Job, because these have not been presented to them for what they really are.

I watched a friend's face light up when she first saw the book of Job in my new copy of the Revised Standard Version of the Bible. "This is magnificent poetry," she exclaimed. "I formed a dislike for Job in my Sunday School days and I must confess that I have never actually read the book. Why didn't some teacher tell me it is a poem?"

The parts of the Bible that are historical fact become even more meaningful, when those parts that are legend and drama and poetry are recognized and appreciated as such. It is a tragedy when ignorance of the true nature of many parts of the Book prevents young people from finding in it the truths that could make it a vital part of their lives.

A wise teacher used to say over and over again to his classes, "Be careful never to teach a child something that he will have to unlearn later in order to become a mature individual."

It's something to remember when we teach the book of books to children of the space age.

• Protestant Heresy

Ad Lib

By J. A. DAVIDSON

PERIODICALLY we Protestants need to be reminded that a negative, pugnacious, chip-on-the-shoulder Protestantism, specializing in being against Roman Catholicism and finding in hostility its dynamic, is essentially a Protestant heresy. We must always remember that the negative aspects of the Reformation were incidental to its positive proclamation of the Gospel of Jesus Christ. We should, to be sure, have the courage of our negations—but let us remember that they are only secondary in the Protestant heritage.

The word "Protestant", unfortunately, has for many people acquired a rather negative flavour, and there are some who, although standing in the Reformation tradition, find the word a little offensive. In popular usage the word "protest" has come to mean simply being against something—and the sad truth is that some of us Protestants have too readily allowed our position to be defined in terms of what we are against rather than in terms of what we are for.

The famous "Protest" which gave rise to the term "Protestant" was made at the Diet of Spires, a meeting of rulers of the Germanic states in 1529. A number of the princes and the representatives of fourteen free cities objected vehemently to restrictions which the Imperial authorities had placed on their freedom to practise their reformed faith and to propagate it. This was much more than a negative objection to irksome restrictions imposed by authority: it was basically a positive demand for religious freedom, freedom to propagate principles that were decidedly positive.

The word "protest" comes from the Latin word *protestari,* which means, "to testify on behalf of, to testify for." The *Oxford English Dictionary* defines "protest" in this way: "to declare formally in public, testify, to make a solemn declaration." We must not allow ourselves to be intimidated and misled by the negative connotations which have been imposed on the word "Protestant" during the past few centuries. From its beginnings Protestantism has been fundamentally positive, and we do violence to our heritage when we allow it to be defined in predominantly negative terms.

Dr. R. C. Chalmers, in his valuable little book, *The Protestant Spirit,* summed up this point in these words:

"This Protestant Reformation was not primarily a revolt against the Papacy. This negative aspect of the Reformation was secondary to the positive appeal the Reformers made for the re-establishment of God's Word in its rightful place of centrality in His church. Whatever protest there was in connection with the Reformation was a protest for God and His truth which had been obscured by institutional dogmatism and clerical corruption." •

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(*Continued from page* 10)

Anniversary Exhibition (*see cover photo*

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8. Increase in Israel's technical aid t young states in Asia and Africa.
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10. Stronger ties between Israel and th Jews of the Diaspora. ●

FUND - RAISING

(*Continued from page* 13)

duplex principle and we actually resent th promotion of the single envelope.

Mr. Johnston: All we can tell you is tha with a large single envelope we have undis putable proof that collections are better.

Mr. Forrest: Does Wells have an officia policy on whether we should have a triplex duplex or single envelope?

Mr. Johnston: All we say is there shoul be a large single envelope. If they want t indicate on the front if it's for the buildin fund, M and M and budget, that's fine. Bu we advocate the large single envelope jus because of the evidence we have.

Mr. Kitchen: I would like to add here that Wells have 90 people to handle 25 churches, and in Sector we have hardl anybody full time in the whole country. W will be handling next year 500 Anglica Churches, about 500 United Churches, plus Presbyterians and others in 14 denomina tions. I think that in the discussion o professional and non-professional things that is another item which should be quoted

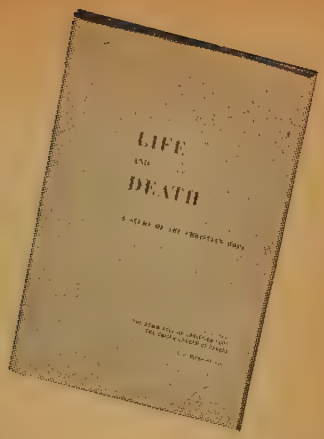
Mr. Johnston: Last year we raised 3 million dollars, of which between 19 an 20 million was new money.

Mr. Kitchen: We raised something over 4 million with hardly any staff.

Mr. Campbell: I'd like this panel discussion to end up on a note like this: If each of these three methods is used in situations to which they are best adapted, then a state of peaceful co-existence should be the

(*Continued on page* 21)

What Do We Mean by Hell?



from the new book, "Life and Death," produced by the United Church's Committee on the Christian Faith and edited by Arthur G. Reynolds.

Hell is best described as separation from God and as the place or state, after death, of final loss of fellowship with God and with his redeemed.

IN popular language Hell is the place of dreadful punishment reserved for the devil and his angels and for sinners who never repent, and to which they are sent after the Judgment?

Is this how we should think of Hell?

Let us begin by noting that the authorized Version of the Bible uses the word "Hell" to translate words which, in the original Hebrew and Greek, did not mean what is now popularly meant by Hell. In the Bible, the words translated "Hell" are mainly the Hebrew "Sheol" and the Greek "Hades". Sheol or Hades was the underworld abode of all the dead. The ancient Hebrews, though they did not believe in eternal life as we understand it, nevertheless did not believe that death meant total extinction. The dead lived on in Sheol, mere shadows of their earthly selves. In fact the Greeks, who shared this belief, spoke of the dead in Hades as "shades".

Sheol or Hades was pictured as a place of gloom and silence, "a land of forgetfulness." Life there was not real, not substantial. The dead were semi-conscious, joyless, without desire, will or hope. But it is to be noted that Sheol or Hades was not regarded, at least in the early period, as a place of punishment or torment. And the Revised Standard Version seeks to bring out this fact by using the words "Sheol" and "Hades" instead of the Authorized Version "Hell", except where a place of punishment and torment is certainly meant, as for example, in Matthew 5: 22.

"Sheol" and "Gehenna"

But where did this idea of Hell as a place of punishment come from?

As Hebrew thought about life and death developed, there arose the idea that there was a difference between the life of the righteous and the life of the wicked in Sheol. The part of Sheol where the wicked dwelt was called "Gehenna", and the part where the righteous dwelt was called "Paradise".

Gehenna (the word translated "hell" in Matthew 5: 22, 10: 28, and Luke 12: 5) was the Valley of Hinnom outside the city of Jerusalem, notorious as the place where fires burned continually to consume refuse and, in earlier days, as the scene of child sacrifice. These associations probably combined with the thought in Isaiah 31: 9 and 66: 24 to give rise to the idea of a hell of fire where sinners suffer punishment for their misdeeds.

By New Testament times this picture of a place of torment had been combined with the idea of Sheol or Hades. In the period between the Old and New Testaments the righteous and the wicked were thought of as separated in Hades, where there was a spring of water in one part (Paradise) and a flame of fire in another (Gehenna). The parable of Dives and Lazarus illustrates this view.

Not Everlasting Torment

What, then, are we to understand by "Hell"?

The thought of an underworld abode of the dead as set forth in the picture-language of the ancients is impossible for intelligent modern people. Our Lord naturally expressed his teachings in the ideas of his time, and used the familiar symbols and picturesque language of his day to set forth truth. But we must not confuse symbols with reality, or identify picture-language with truth. Truth is bigger than language and symbols, and cannot be completely captured by them. In other words, if we are to get at the Bible's truth, we must, as far as we can, get behind the outward forms in which it is expressed.

For example, in his parable of Dives and Lazarus Jesus was not giving us a blue-print of Heaven and Hell. There is no evidence in the parable that he was intending to portray in detail the life to come. But he was making certain assertions about this life and the life to come. He was saying that unmerited inequality and suffering are redressed in the future life, and that cold unconcern, lack of compassion, the selfish denial of fellowship, indulgence in luxury and trust in riches all lead ultimately to suffering.

He is saying that every moment of this life is packed with destiny, and he was appealing to his hearers to seek God and His Righteousness, now. He was not threatening them with fearful torment so much as reminding them that this life is set within a larger divine order in which it is inevitable that we reap the harvest of our deeds. We have no right, on the basis of this parable, to go further than this and, for example, to interpret Hell as the place of everlasting fiery torment.

Is Hell a place of punishment?

We know that all suffering is not punishment, though it may be disciplinary. One object of punishment is the awakening and correction of the evil-doer. In the light of this we can understand its place in God's order. But is punishment in God's order retributive; that is, inflicted simply as a recompense for evil done? We can hardly say Yes to this question, because God wills that all shall be saved. Christ died for all.

In other words, it is practically impossible for us to think of divine punishment that does not have a redemptive purpose. But when we ask if punishment in God's order is everlasting, we can only say that some men may involve themselves in everlasting punishment by closing their hearts finally and irrevocably to God.

Sin is Serious

The reality of Hell we cannot and dare not deny. Sin is a desperately serious matter — it brought Jesus Christ to the Cross—and it must have dire consequences. Some form of punishment, in the next world if not in this, may be necessary if sinners are to be brought to a realization of what their rebellion has meant to God in the rejection of His love and the frustration of His purpose.

Sin involves separation from God, and to find oneself separated from God, with its accompanying sense of loss and torture of

(*Continued on page 21*)

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by EDWARD CRAGG

Faith Lasts On

SOMEONE has said that the best proof of God's existence is what follows when we deny it. Say rather that the best proof of God's existence is what follows when we believe it—when with all our hearts we say, "Lord, I believe!"

At once we find that through faith divine energies flow into us, and through us. We begin to understand why even on the threshold of Calvary Jesus said to his disciples, "If you have faith, and never doubt, . . . if you say to this mountain, 'Be taken up and be cast into the sea,' it will be done." (Matt. 21: 21, RSV)

Especially is this true of the mountains that rise within ourselves. Multitudes bear witness that through faith in a steadfast God, we can become steadfast. Through faith in a patient God, we can become patient. Through faith in an almighty God, we can become more than adequate for any testing.

As a result we find that faith casts out fear—fear that may have dogged our footsteps for years. Through faith we begin to live in the spirit of the Sermon on the Mount, "Do not be anxious about tomorrow."

In one of his books Dr. Albert Schweitzer says this about the patients who come to his mission hospital in the Congo: "Christianity is for them the light that shines amid the darkness of their fears; it assures them that no human being has any sinister power over another, since the will of God really controls everything that goes on in the world."

Our problems are vastly different from those of the Congo natives, but the answer is the same! We, too, are set free from fear by the faith that "the will of G really controls everything that goes on the world."

There is this further result of faith God: we are enabled to find the answ to the perplexing, persistent problems personal relationships. When we are on t right basis with God, we are able to fi the right basis for fellowship with others

Robert Louis Stevenson once wrote letter to his friend Henley, whose poe "Invictus" expresses the response of brave pagan to "the bludgeonings of fate In his letter Stevenson said that until man can write "Enter God," he can crea no true art. To which we add, that until man writes "Enter God" in the story of h life, he cannot create any true or lasti fellowship with others who may hav entered his life—wife or husband, friend children, fellow-workers in a factory or church.

Of this be sure: If a bride and groo have said, "Enter God," their marriage w be both holy and lasting, and richer in tru treasure as the years go by.

If a mother has said, "Enter God," sh will be able to pass on to her son the or gift that will be armour for his soul—a in the first century a woman named Euni did to her son, Timothy. (2 Tim. 1: 5)

If a teacher has said, "Enter God," he students will catch a kindling glimpse o the excellence in attainment to which he faith is calling them.

If a doctor has said, "Enter God," h patients will be aware that behind hi there stands a greater Physician.

If a business man has said, "Enter God his customers and employees will becom

(*Continued next page*)

THE MUSIC MAKERS' CORNER

Things We Like To Do

STUDY home economics, manual training, art, science and music because we have to use our hands. Show loyalty to teachers of history, literature and mathematics by having all our assignments done. Play the piano if we don't have to practise too much. Play any kind of a game with a ball, large or small. Who invented this spherical toy anyway, and the dozen games we can play with it? We like to eat, and we enjoy snacks between meals; to talk about all kinds of things and make as many friends as we can; to get together in groups for a jolly time—but sometimes we like to be alone. We like pen pals in distant places We like to make things: skirts and sweaters bird houses, picture frames, layer-cakes and cookies; to use a pen for stories and music and a brush or crayons for pictures. W like collecting stamps, coins and autographs We like good music and good pictures an plays. We enjoy going to Sunday Schoo and Church; to take long hikes and learn about nature as we go; and when all these things are done we like to go to bed, bu we are never too tired to say our nightly prayer of thanksgiving and to ask God' guidance for ourselves and our friends.

Fred. J. Howard

ND - RAISING

(*Continued from page* 18)

lt. We seem to be having intimate con- with about 900 churches a year. Now e are 6,000 United Church congregations Canada. So we are just beginning. I k it is a good thing that we have at t these three approaches. We can be ually helpful. However, I think there lot of time and effort wasted by bicker- back and forth between partisan groups support sector or Wells. My operation imited to home mission work and isn't n a factor. But, because I have had the ortunity of taking a Wells director rse at the invitation of the Wells Organ- ion, I am sure that we not only can, but willing to help one another.

Ir. Kitchen: I'd like to add that the or plan is the greatest example of inter- rch co-operation in Canada at the sent time. ●

HAT DO WE MEAN BY ELL?

(*Continued from page* 19)

orse, is Hell! To be in Heaven is to be h God and with His redeemed. Hell is e without God and without the fellow- of those who love Him and rejoice in presence. The farther we get away from l, the farther we get away from our ows and from all that is good and true beautiful. Hell is the state of infinite eliness, desperate deprivation and final stration.

We believe in the boundless love of God, therefore we may hope that He will a way whereby all men may eventually e to repentance and eternal salvation. we dare not hold out this possibility as romise to sinners in such a way as to y their guilt or encourage them to sume upon God's patient love. The ger a man continues in rebellion, the der it becomes to turn and seek forgive- s. It may be that some will remain epentant to the very end and finally and parably reject God's love in Jesus rist. What could the future hold for h? The Catechism says that they "shut mselves out from the favour and fellow- p of God and His people, a future dark ond our power to conceive." ●

AITH LASTS ON

(*Continued from page* 20)

scious of a steadfastness of character on ich mutual trust can rest securely.

And even when a relationship has become ained or broken, faith in God is able to en the way to forgiveness, and recon- ation, and the blessed experience of a w beginning.

For faith lasts on, as Paul says in the nclusion of the greatest chapter he er wrote. (1 Corin. 13: 13, Moffatt's nslation). ●

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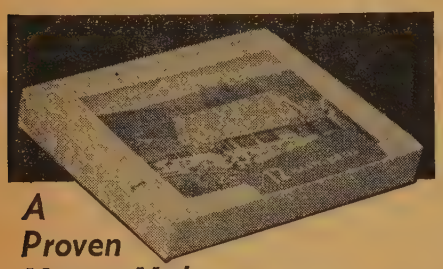

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

DR. HILDA NEATBY, head of the Department of History at the University Saskatchewan, is this year's patroness of Young Canada's Book Week. "With books," she says, "children cannot really grow, they cannot truly live. We grow experience. The relatively narrow and restricted experience of the child's life is immens extended and enriched by those books which lead him into other worlds,.and then ret him to his own with a new vision and a deeper insight. . . It is too often forgotten t a book may be the centre of one of the best of all group activities, reading aloud. At one time it was a central activity in almost every good home. Life in some Canad homes is still enriched by it." . . . "Good Books to Read"—a basic list of childre books while compiled by Boys and Girls House, Toronto Public Libraries, particula for schools and libraries, would be an excellent guide for parents and friends in buy books for children. We were surprised to find so many familiar ones. The list sells 25c. a single copy (quantities over 100 cost 20c. each) and may be procured from Canadian Library Association, 46 Elgin St., Ottawa, Ont.

A Book for Mary Ellen

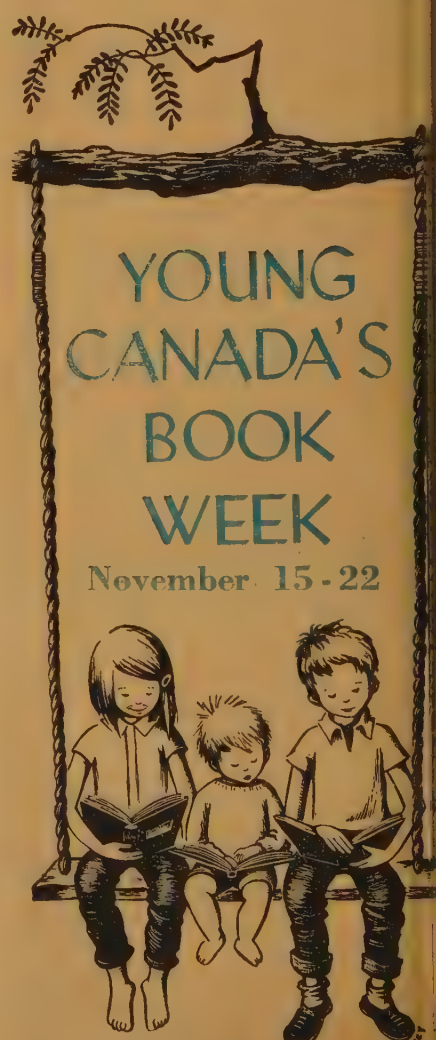
"I wish I knew what to give Mary Ellen for Christmas. She likes books, of course. What can I buy?"

Here are some of the new ones:

David-going-on-three lives in an Ontario manse. We sent him **Scardy-Cat** by *Phyllis Krasilovsky* (Brett-Macmillan, $2.00 paper, $2.50 cloth), the picture book telling the story of the adventures of a tiny black kitten. David loves him and demands the story at every bed-time. (Mummy doesn't need the book, now.) Just the other night David gave **Scardy-Cat** an affectionate kiss.

The September 15th issue of "The Chatterbox" named the Doubleday books that had come in for review. These included **Brown Cow Farm** by *Dahlov Ipcar*, $2.75, a counting book; **The Little One**, $2.75, a story of a doll; **Not a Teeny Weeny Wink** by Richard Bennet, a tale of a night out-doors, and **Little Tuck**, the adventures of a ten-year-old farm boy in Kentucky.

Dr. A. J. Wilson took an armful of books home the other day when they arrived too late to send out for reviewing. *Charlotte Steiner's* **Bobby Follows the Butterfly** (Brett-Macmillan, $2.50) is a book for wee tots, with a minimum of text, but beautiful original drawings. When Bobby saw a butterfly go out the window, he thought it was the one on the bottom of his cereal dish, and followed it. He has adventures in the garden, where he catches a butterfly —but it isn't the one on his plate. . . The **Thornton Burgess Bedtime Stories** (Little, Brown, $3.50) never lose their appeal. Twenty of the most popular have been collected into this book and profusely illustrated by Carl and Mary Houge. . . **Blaze and the Mountain Lion** by *C. W. Anderson* (Brett-Macmillan, $2.50, board $2.00) is the tale of Billy and his pony, Blaze. They discover a calf driven over a cliff by a mountain lion. The rescue is told in text and picture. Eight-year-olds will revel in it. . . And here's another Maggie Muggins book (Thos. Allen, $1.50). It contains Maggie's adventures with a Field-mouse. This little girl, whose story is told by Mary Grannan of the CBC, gets i all kinds of adventures—including trou —from which Mr. McGarrity who "kn about everything in the world" alw extricates her. . . **The Swamp Sh Mystery** by *Mary Urmston* (Doubled



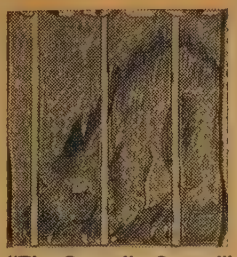
Courtesy Children's Book Council, H

)0) is a juvenile mystery. It is all about
en small children of from eight to ten
rs who find a deserted shack in a large
mp. On taking possession they find
es of previous occupancy and this fact,
ether with a lot of childish imagination,
blown up into a good-sized mystery.
wever, it is all happily solved in a week.
good story, well illustrated.

Miss Audrey McKim, editor of Junior
sons, reviewed the following books:

Pitidoe the Color Maker (Macmillan,
)0). A delightfully imaginative story
avels as a result of Pitidoe's arrogance.
e pictures and bold colours are charming
or ages 6 to 8. . . **Stories of the Norse-
n** (Doubleday, $3.49). The adventures
the Norsemen who spent each summer
ng a-viking are well told. The stories of
discoveries of Erik the Red and Leif
Lucky are enhanced by maps and
ellent illustrations—for ages 10 to 13. . .
e Quest of Galileo (Doubleday, $3.00).
e genius of Galileo, as well as the oppo-

Custard the Dragon by *Ogden Nash.* (Little, Brown, $2.75.) This isn't a new poem. It originally appeared in "The Bad Parents Garden of Verses" but here it stands alone, with pictures by the author's daughter, Linell. It is one of those rare poems that amuse the grown-ups and delight the young. In fact, it is Ogden Nash at his best. You may think Custard an odd name for a dragon —but not this one. He was "a realio, trulio, cowardly dragon"—but one day! ! !



"The Cowardly Custard"

sition he faced because of his inquisitive mind, astound the modern reader. Diagrams are used to simplify various fields of Galileo's study, such as motion—for ages 12 to 14.

Tall Teen Tales

Dr. J. H. Arnup, with Nancy's help, has
l fun reading these new books for young
ople:

Tomahawk Shadow by *Nancy Faulkner*
oubleday, $3.50). This is one of a series
tten by Miss Faulkner for teenagers.
ncy (15) says it is a good book. In
lition to a readable story she appreciates
information about the life and history of New England. The young hero flees from a Massachusetts apprenticeship to the comparative freedom of Roger Williams' colony in Providence. An Indian girl gains his attention and eventually he finds himself embroiled in King Phillip's Indian war. I vote with Nancy. . . **The Silver Dagger** by *Allan Dwight-Galt* (MacMillans, $3.00). This is a wholesome, exciting, swash-buckling tale of adventure out of the Eighteenth Century. It begins in New England, at that time still loyal to England, and proceeds to Cuba, where the English are fighting the Spaniards. Our hero has his own private quest: an estate and buried treasure willed to him by a wandering uncle. And there are many adversaries. How they capture him, how he escapes, and how he finally attains his goal — they are all chronicled in the tale before us, which most young folk will want to read.

Miss Gail by *Helen Markley Miller* (Doubleday, $3.00). This story for girls is a novel of the variety known as escape literature. A beautiful orphan girl of 16 emigrates from the eastern United States to a rough and primitive pioneer mining town in Idaho. There she finds herself in an almost unbelievable plight. But miracle follows miracle until finally, though the town burns down, the heroine is delivered out of all her troubles and is about to marry the man of her choice. Made to order for teenage girls, though our Nancy took it all with several grains of salt. . . **Antarctic Scout** by *Richard Lee Chappell* (Dodd, Mead, $4.00) The author was selected to represent the Eagle Scouts of America in spending a year in the Antarctic with the American Expedition during the International Geophysical Year. The book contains the story of his adventures during that time. The subject is of great inherent interest. Nevertheless, the author, through his amateur style and excessive attention to detail, has contrived to make the book tedious. ●

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Ask UN End Nuclear Testing

A News Feature

A treaty to cease all nuclear weapons testing—atmosphere, space and underground—should be urgently sought, the Commission of the Church on International Affairs declared in a 53-page memorandum distributed to more than 700 United Nations delegates and alternates.

Sent also to the commissioners and national commissions related to the CCIA in 70 countries, the memorandum discussed 34 other agenda items before the 14th UN General Assembly. These included disarmament, control of outer space, problems of economic and social development in which Christians are concerned, and the vital demands for refugee assistance.

The CCIA, a joint agency of the World Council of Churches and the International Missionary Council, said a treaty stopping nuclear weapons testing would "represent the beginning of specific controls and might lead to measures of disarmament verified by international inspection and control."

Declaring that such a treaty also would help eliminate "dreaded risks to health," the memorandum meanwhile called upon the powers "not to resume tests unilaterally so that statesmen may have time to achieve agreements and that the international situation may not deteriorate."

The CCIC memorandum said it expected that Soviet Premier Khrushchev's proposal for complete disarmament, and the submission of a three-stage plan by British Foreign Affairs Secretary Selwyn Lloyd, as well as U.S. Secretary of State Christian Herter's call for a safeguard agreement, will have a prominent place on the UN Assembly's agenda.

It said the over-all strategy to combat the menace of atomic war involves not only ceasing nuclear weapons testing and production, but also such inter-related and inter-dependent matters as reducing existing armaments with provision for warning against surprise attacks, the peaceful uses of atomic energy and "peaceful settlement and peaceful change."

The memorandum urged that "if persistent efforts bring no sufficient agreement on any of the inter-related objectives, partial agreements should be seriously explored and, if need be, reasonable risks should be taken advance the objectives which must conti to stand as inter-dependent."

"Our committee acclaims this challeng vigorous and constructive documentat This represents moral leadership suppo by competent economic and social analy It is stupendous folly to divert over billion dollars annually into armame Rich nations continue to get richer, p nations poorer, despite unprecedented nomic aid and technical assistance. Rea combines with idealism in the proposals advanced. This would bring peace justice under law, through a sequence steps by which the social dimensions national development could achieve priority in the Assembly of the nations.

Charles E. Hendry, chairman of the Un Church's Committee on the Church International Affairs.

Dealing with the subject of outer sp the memorandum declared that the w today faces a situation similar to that 1945 when the power of the atom was harnessed.

It said that "if chaos is to be avoided, activities in outer space must be subject an international rule. There must be e opportunity for peaceful scientific initiati The military rivalries of earth are dangerous to project into space."

Turning to estimates of economic social progress over the next five years, CCIA commended the UN General Se tary's report on the subject for "the m open recognition of demographic pressu and the need to face the issues they po It also praised the report for stress "the importance of balanced and inclu approaches to the inter-related problems economic and social development and general awareness of the needs for m vigorous and concerted assistance."

Touching on the World Refugee Year, memorandum stressed especially the "v importance" of Assembly decision on future of the UN Relief Works Agency of the Arab refugees, now numbering m

(*Continued on page* 31)

Remembrance Day

OUR hearts are glad today
As we recall that far-off hour,
When, on a score of battlefields, the guns were stilled—
No more to hurl their envious missiles forth
To maim and kill.
The war was won,
And freedom, once again, maintained her home in human life.

Our hearts are sad today
As we behold, across so many lands,
Not the myriads of gallant sons who marched away
To stem the evil tides of tyranny,
But the long, long rows of crosses white,
To mark where they had died.

Then let our prayers ascend today
That from these countless graves of honoured dead,
There may arise a cleaner world
Where Christ Himself may see His kingdom grow
And seeing, afar, His lonely cross will know
He, too, died not in vain.

John Hayne

The Question Box

Q. Two years ago I acquired some preferred shares in a uranium company. I afterwards learned that its product is used in the manufacture of atomic bombs. In accepting the interest would I be condoning its use in nuclear tests, etc., or on the other hand, would I be helping to provide a weapon of defence against a powerful enemy? I have read that atomic power is finding increasing peaceful uses.

A. We all have the same problem when we pay our taxes. We have no criticism to offer you, although Canadian uranium does go to the U.S. for nuclear weapons. It is possible that it may yet have great use for peaceful ends.

Q. Is it proper when speaking to a minister, to address him as "Reverend Jones? e.g., "Your sermon was most helpful, Reverend Jones."

A. No.—Mr. Jones.

Q. The question I want to ask is "Is there any rule saying one is not allowed to knit in a women's association meeting, or that one must wear a hat?" I mean for house meetings, not church.

A. There is no book and no rules—except your president's. Better humour her until next election.

Q. What do you think of the idea of having all ministers paid their salary from central treasury?

A. We doubt that it would work as well as the present system.

Q. Should a congregation give advice to its ministers on what they expect from his sermons?

A. We expect this could be very enlightening and helpful. It could also be an irritating nuisance. It would all depend on how the advice was given and what it was.

Q. When a congregation had conducted an every purpose canvass, is there any reason for continuing the use of the duplex envelope? Wouldn't a single compartment envelope serve the purpose?

A. Some churches follow your suggestion. But the M and M department which studies the results still agrees with the great majority of congregations that the duplex envelope is a good thing.

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This is Elena, Italian, age 3½. Her father is dead. Her mother, ill and worn cannot find work. With her own tired hands and with old pieces of wood and tin, she put together a pitiful shack. You can imagine how bitter cold it is in winter. Last year, Elena, trying to warm herself at their brazier went too close and fell in, painfully carbonizing her little left hand. Her mother writes: She cried so very much that I promised myself that for the coming year my child would have warm clothes and a doll. Where can I find such things for my little one? How can I protect her and help her? Won't you help little Elena or a child like her? Your help today means their hope for tomorrow."

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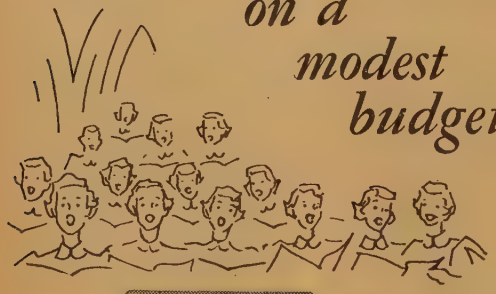

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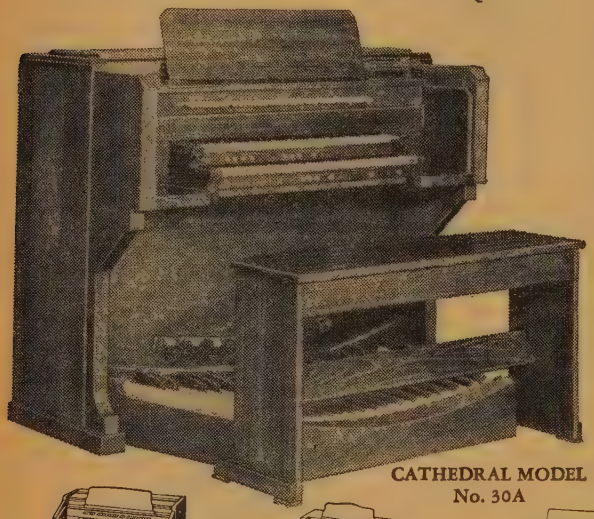

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About People and Places

Curriculum Approved

The revised plan of the new Sund school curriculum has been approved. T Board of Christian Education postponed annual meeting from spring to fall in ord to revise on the basis of studies in 75 pr byteries. The plan has also been studied the Committee on Faith and approved by t Board of Publication's executive, and will considered by the Executive of Gene Council. It will still take four to five yea for writing, testing and publication befo it is ready for general use.

Princeton's Dr. D. Campbell Wyck noted that trends in Christian educati were moving more and more towards t individual, from nursery to adult. He to the board members, "There must be ne ways of teaching, new curriculum desig renewed concern and evaluation." He w optimistic about the effect of the new med of live communication of the Christi faith, the new conception of the Church, t ministry and the laity.

The Moderator, the Rt. Rev. Angus MacQueen told the board that Christi teachers, preachers and leaders must aware of the content of the Christian fait must have facility in communicating it an must be committed to it.

Aid to Japan

The United Church of Canada move swiftly to aid typhoon Vera victims in Japa The Committee on Overseas Relief vote $5,000 through its Missionary and Mai tenance allocation, the money to be se through the World Council of Church Department on Inter-Church Aid.

Hardest hit by the typhoon was th Nagoya area of Central Honshu. Heav winds, floods and landslides took a nation toll of 1,800 dead, more than 1,950 missin almost 9,000 injured and 970,000 homeles Damage has been estimated at more tha $112,000,000.

Memorial Doors

First United Church, St. Catharines, Ont in a recent ceremony dedicated new mem orial doors and a window presented by Mr Arthur G. Herr in memory of her husban The minister, the Rev. George K. War conducted the service, assisted by D Harvey Campbell.

New Heritage Series

The shooting of the second series of th CBC Heritage films has been completed These show the work of all religious denomi

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holic, two Anglican, a Baptist, Presby-
an, Lutheran, Salvation Army, and two
the work of the United Church. One,
r Country Church," shows a new family
ving into a rural area and giving a new
to the church there. The other, "I'll
g, Not Cry," was filmed by the Berkeley
dio staff in Angola for the African
sion study this year. Release dates for
vision viewing will be announced soon.

est from "Down Under"

The **Rev. Wilfred Ford,** Senior Director
Christian Education for the Methodist
urch of New Zealand, was a visitor at
recent Board of Christian Education
sions. He has been visiting on this
tinent to discover how churches here
vided for the full range of ages — the
nplete family—in their Christian educa-
programmes. It is the intention of the
w Zealand Methodist Church to develop
ir own Christian education programme
ng family lines.

Canadians all!

— in adversity Welfare Services are available to Residents of Ontario

Ours is a great province, blessed with enormous reserves of human and natural resources and a high standard of living. Changing circumstances, however, can at times imperil the social well-being of all citizens, whether they be Canadians by birth, or Canadians by choice. It is to meet circumstances like these that the Government of Ontario, through the Department of Public Welfare, provides funds to relieve distress and to look after the needs of children, the handicapped and the elderly. Thus the general prosperity of the province is used to ensure that no one goes without the basic requirements of life because of uncontrollable events.

Major welfare programs under the control of the department include:

- Old Age Assistance
- Child Welfare
- Homes for the Aged
- Day Nurseries
- Special Home Care
- Blind Persons' Allowances
- Mothers' Allowances
- Disabled Persons' Allowances
- Unemployment Relief
- Rehabilitation Services
- Homemakers' and Nurses' Services

A trained provincial welfare field staff is available in every part of Ontario to give personal service and advice.

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Minister

HON. LESLIE M. FROST, Q.C., LL.D.
Prime Minister

The World Refugee Year

"If the World Council of Churches suddenly stopped sending funds to the 9,000 European refugees in China, they would starve to death. That is all that is keeping them alive."

"The refugees of the world are a moving, growing river," Dr. Elfan Rees, DD, International Committee chairman, told the Canadian Committee for World Refugee

A refugee child looks for food

Year. "What concerns me is that so many people do not know about it. So many do not care."

Why do we have a World Refugee Year? This is why. 40,000,000 people have been refugees since World War II. There are still 15,000,000 without homes. 9,000,000 are in South Korea; 800,000 in South Vietnam; 1,000,000 in Hong Kong; 16,000,000 in India and Pakistan. 1,000,000 Arab refugees begin the 11th year in the Palestine camps. "The two worst ones I ever saw," Dr. Rees said, "were in Tyre and Sidon."

In their flight from fear they wander from Turkey to Finland. Every night 500 cross the border from East to West Germany, and the number keeps growing. North Africa has 18,000 refugees from Algeria; there are 18,000 from Tibet in India.

There are about 2,000,000 who could be successfully re-settled. Canada and 61 other governments have promised to take some special action to help more refugees than ever before and try to move some of the hard core cases from the refugee camps. "We cannot look after all the refugees of the world, but we can solve the problem of some refugee every day," Dr. Rees says.

The Canadian Committee for World Refugee Year is composed of church and social agencies. The United Church has been represented through the Canadian Council of Churches. This committee will work directly with the government and committees to (a) focus attention on the refugee problem and create a more favourable climate of public opinion, (b) strengthen efforts of participating organizations already engaged in refugee work, (c) secure contributions to a central fund to be used in United Nations refugee programmes.

For over a decade the United Church has made its contribution totalling over $600,000 to the World Council's Inter-Church Aid and Service to Refugee programmes. This work has been financed through an annual grant from the Missionary and Maintenance Fund. In addition through the two Overseas Relief Depots, tons of clothing (nearly 100 tons in 1959) have been sent overseas. Larger contributions to the M and M Fund will mean greater grants for work during World Refugee Year.

Japan Teacher Dies

The **Rev. Graham R. Tench,** White Rock, B.C., died September 13. He taught in Manitoba prior to entering the ministry.

(Over)

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charges until 1920 when he was appointed a missionary teacher at the Canadian Academy, Kobe, Japan. He later became principal. On furlough in 1935 he did not return, but became minister at Ashcroft, Abbotsford and Fort Langley before retiring in 1949. . . The **Rev. C. B. Jeffery,** Willowdale, Ont., died in September. Ordained in 1902 his charges were all within Ontario. He retired in 1941. . . **Anne Louise,** wife of the Rev. Stanley Edgecumbe, New Westminster, B.C., died September 21, aged 66 years.

One Year Old

The year old **Inverness - Guysboro Presbytery** Woman's Association heard Miss Beatrice Wilson, Dominion WA Council secretary, at their birthday meeting. She emphasized the close association of the various WA groups, and stressed the importance of support and inspiration from the local WA's.

Eight Graduates

The graduating class of the United Church's **Archer Memorial Hospital,** Lamont, Alta., heard Dr. G. H. Villett preach his last sermon. (He died September 21.) Nursing regulations made it necessary to divide the exercises this year. The banquet, reception and church services were held in late August, while the presentation of diplomas in a ceremony conducted by Supt. Dr. M. A. R. Young took place on October 10th. It was followed by a reception and the Archer Memorial Lecture delivered by Dean J. C. Elson, St. Stephen's College.

There has been a 9.7 per cent. increase contributions to the Missionary and M tenance Fund, Secretary the Rev. H. E. Ashford reports. With the exception Newfoundland, which shows a decrease last year of $267, the other conferences sh encouraging increases. The total at Octo 12 was $3,742,879, an amount over last y of $330,151.

Contributions by conferences are sho below, with 1958 figures in brackets:

Newfoundland, $34,424 ($34,691); M times, $304,259 ($273,382); Montreal Ottawa, $374,233 ($344,581); Bay of Qui $293,319 ($252,269); Toronto, $747, ($719,657); Hamilton, $572,075 ($524,9 London, $448,858 ($402,380); Manito $218,357 ($199,653); Saskatchewan, $202, ($185,276); Alberta, $249,673 ($213,5 British Columbia, $259,402 ($233,41 Donations, $38,334 ($28,956).

Chaplains at Cornwallis

Ten clergymen of the Anglican, Luther and United Churches recently completed summer Naval Chaplains' Divisional cou in HMCS Cornwallis, RCN training est lishment in Nova Scotia's Annapolis Vall

The three weeks' course gave the chapla an introduction to naval life. In addition

National Defence photo

Padres on Parade

lectures, they were also given basic para drill, practice, sports and physical trainin

The three United Church chaplains we the Rev. F. J. Burn, Bancroft, Ont., the Re David K. Dickey, Donalda, Alta., and th Rev. Robert N. Jackson, Auburn, N.S.

Rosetown Builds

The **Rosetown (Sask.) United Church** ha a new Christian education hall. In special service conducted by the ministe the Rev. H. J. Rainey, the Rev. J. S. Sinclai a former minister, dedicated the building and Principal Schnell, St. Andrew's, confer ence president, preached the sermon.

No Conversation

Archbishop Iakovos, head of the Gree Orthodox Archdiocese of North and Sout America, "knows nothing" about plans fo discussions in Italy between Roman Catholi and Orthodox representatives.

A Vatican broadcast had announced tha ten representatives from each of the tw churches would convene in Venice fo "theological discussions of interest to bot churches."

"The Orthodox Church," the Archbisho said, "will never participate in any conver sation with the Roman Catholic Church which does not have as its eventual aim the

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ecumenical patriarchate would not con-
r meeting with catholic leaders until
had received an official overture from
Vatican. "The ecumenical movement,"
said, "is not a movement between
testant and Orthodox or between Ortho-
and Roman Catholic, but a movement
ard the unity of all Christendom."

ff Inducted

hree members of the staff of the Board
Christian Education were formally
ucted and installed by the Rev. Ernest E.
g, DD, Secretary of General Council.

Miss Bone

Mr. Lapp

ss Betty Bone, the national secretary for
ior work and Explorer programme, and
two new field secretaries, the **Rev.**
land W. Harper, Manitoba, and the **Rev.**
uglas Lapp, Hamilton Conference.

ntennial in Japan

Japan is celebrating 100 years of
otestantism during the first week in
vember. Dr. C. J. L. Bates, Canadian
ethodist missionary who went to Japan in
02 and became President of Kwansei
kuin University, flew from Canada to
eive an honorary Doctorate of Laws
gree from that institution. He will join
Rev. Ian MacLeod, the official United
urch Mission representative at all
nctions.

The National Christian Council of Japan
s planned the celebrations. It includes
st of the country's Protestant bodies, the
gest of which is the United Church of
rist (Kyodan) with more than 250,000
embers. The United Church mission is
sociated with it.

Rev. W. A. Visser 't Hooft, the World
uncil of Churches' general secretary, will
n other overseas churchmen for this
entennial Assembly Week." He will
dress a mass meeting of Christian Witness
Fujimicho United Church prior to a
rship service of all denominations in the
ge auditorium where the 14th world
nvention on Christian education was held
t year.

Other events include a mass youth rally
d service, a reception for ministers and
men from Japanese churches overseas and
retired ministers, a Christian women's
ly and a festival of Christian music
turing several large choirs.

Movie to See

"Power Among Nations" is a United
tions documentary film, a drama in four
sodes, the underlying idea being man's
wer to build or to destroy. Which will it
? Scenes are laid in Haiti, Italy, Kitimat,
C., and Norway.

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North American Influence

Rapid church expansion is not limited to the North American continent. Sweden is on the threshold of a 300-church building programme, due to the growing urban population and continuing expansion of industry. The new churches will have a new look, with emphasis on small buildings. In the Stockholm diocese particularly, the trend is towards the church as a community centre with social and recreational facilities.

END NUCLEAR TESTING

(*Continued from page 24*)

than a million. It urged that the Assembly make progress in providing a solution to the refugee problem "in a constructive spirit and with a sense of justice and realism."

Noting that the Assembly will consider this year a draft Declaration of the Rights of the Child, the memorandum urged that the proposed document contain "adequate provision in regard to the education of the child, including religious teaching."

It said that a Declaration to be satisfactory should provide for the right of the child "to receive such education as will respect the beliefs of his parents and permit him to arrive freely at his own personal convictions."

Dates to Remember

The section on Aging and the Family and Child section of the Social Planning Council are holding a Social Security Workshop, Nov. 7, 9.30 - 4.00 at the Canadian Institute for the Blind, 929 Bayview Ave., Toronto. Registration limited to 250 persons will be determined on the basis of the order of receipt, and should be sent to the Social Planning Council, 160 Bay St., Toronto. Fee is $1.00.

Minister's Change of Address

Rev. Oliver R. Davison, BA, BD, Fitzroy Harbour, Ontario.

Publishing House Notes

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A. PULPIT VACANCIES

ANNAN Pastorate, 3-point charge, vacant November 15, 1959. Compact charge, good roads, l-heated manse. Interested ministers please write . Bassingthwaite, R. R. 1, Owen Sound, Ont.

ALVERSTON PARK United Church, Maple Leaf Drive, Toronto 15, near Weston, Ontario, ulpit will be vacant November 1st, 1959. New anse, fully furnished; 3 bedrooms; minimum lary plus car allowance. Contact Mrs. K. Drumond, 493 Queens Drive, Toronto 15, Ontario. Herry 1-6694.

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MAGRATH United Church Charge, three-point, South Alberta Presbytery, now vacant. Fully rnished manse in Magrath, twenty miles south of ethbridge. Interested ministers write, giving age, ualifications, etc., to Mrs. L. E. Pharis, Magrath, lta.

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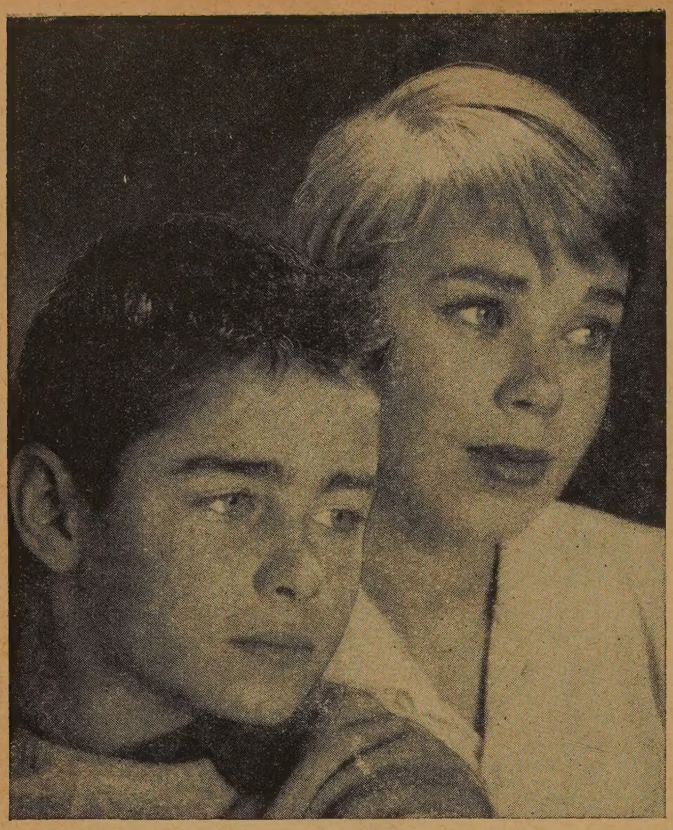

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A THOUGHTFUL DISCUSSION by Dr. D. Alan Walter

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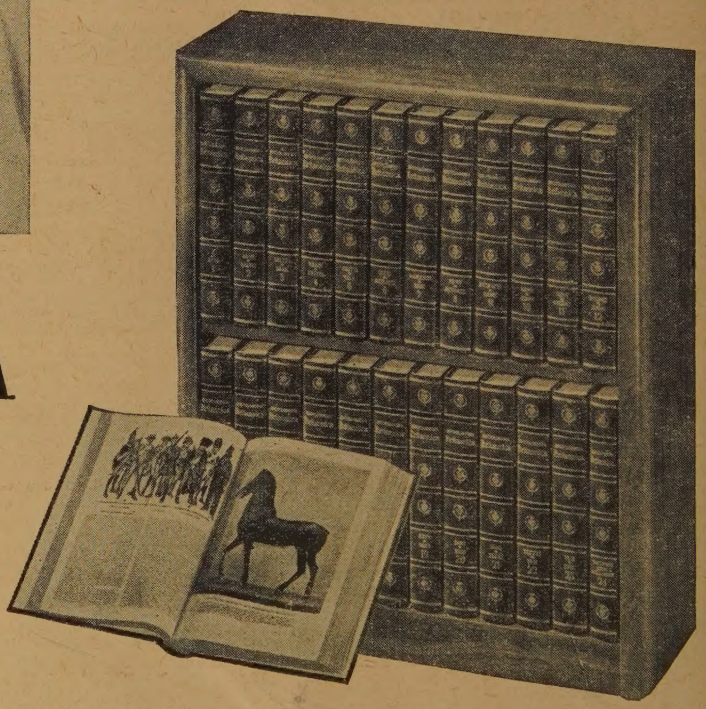

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